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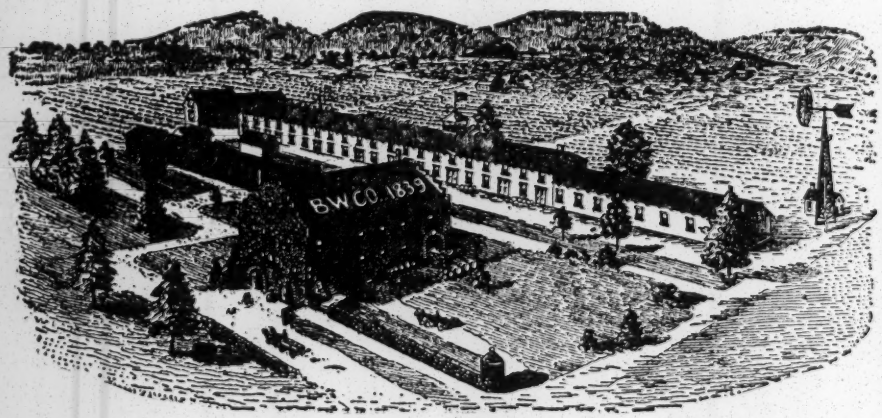

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VIII.—(XCVIII).—JUNE, 1938.—No. 6.

IS THE DECLINE OF THE SUPERNATURAL UNPERCEIVED?

"BUT I wasn't that bad, Mrs. McCarthy. I wasn't that bad." Timmy O'Regan, who probably secretly liked to look upon himself as a broth of a boy and somewhat of a devil-may-care flouter of all rules, human and divine, thus poured out his soul into the sympathetic ear of his employer when he had finally "got religion" in the current mission at St. Patrick's. In fact, to give poor Timmy his due, he very seldom missed the current mission and more seldom failed to turn over the new leaf which presumably under the hostile gusts of temptation usually flipped promptly back again. Timmy was explaining what a reckless fellow he had been and how utterly oblivious of the laws of God and man he had carried himself for some months, if not years, past. He had been dilating this time on the evils of gambling, to the lure of which delectable pastime he had become a complacent and rather satisfied victim. And yet, as is often remarked, there are limits to the abyss of depravity to which even the most evil of mankind may fall.

So it was with Timmy. He drew the line at least at certain evils which in others he could not stomach. And so his story related of the night-long vigils at the gaming table where he worshipped the goddess of chance with his friends and cronies who liked to believe, and tried to persuade themselves, that the mathematical laws of chance can after all be found faulty if one perseveres long enough. So it happened that Timmy would

even gamble all night long on the Sabbath night; that is to say, on the eve of the Lord's Day, when as a Catholic he would be expected to attend Holy Mass. But the serpent of scandal entered in to cause somewhat of a commotion among the ranks of this particular gaming crowd. And as Timmy told the story, Pat O'Bannion, when the dawn of Sunday morning would penetrate through the drawn curtains, would finally rise from the table and make his way to the early Mass at St. Patrick's. "But I wasn't that bad, Mrs. McCarthy. I wouldn't go to Mass after staying up all night playing cards with Pat O'Bannion."

Timmy in his theological reactions typifies the extremes of conscience which one may so often meet either among acquaintances or in one's pastoral work. It so happens that I met Timmy entirely apart from any official round of duties, and, I may add, Timmy, who has since been gathered to his fathers, was a very real Irish-American and one whose sins, probably rather slight ones of weakness and indulgence, had long since been washed away in the merciful blood of Christ. He typifies in a way the extremes of conscience. Timmy's remorse was not so much for having gambled, for indeed he always consistently held that gambling in itself was not a sin; but because of some peculiar mental twist of conscience a great consciousness of transgression overpowered him due to the circumstance that he had gambled all through Saturday night. And so his untrained conscience persuaded him that Pat had added to his already grievous sin and tempted the Lord by going from the gambling table to the pew in St. Patrick's. To the sin of gambling all Saturday night Timmy would not add the sin of attending Mass on Sunday.

Now Timmy, I say, typifies certain erroneous, or better, untrained, or perhaps more precisely, unperceiving, Catholic consciences of our day. In fact, I would go so far as to contend that Timmy typifies the general apathetic, lethargic, ignorant and even erroneous conscience possessed by altogether too many nominal Catholics of our day. Let us, however, remark in passing that the phenomenon that I refer to is by no means confined to our day nor is it a discovery or a phenomenon that has but recently come into existence. It is an unfortunate weak-

ness of human nature that crops out through the centuries in the Catholic life of the weak members of the Mystical Body of Christ. Because of a failure truly to grasp the supernatural, they need no consuming simoons of heresy and schism, nor the uprooting hurricanes of persecution to rob them of their heritage. They meekly yield to the storms of temptation and sin which often are but gentle zephyrs to the strong.

On the one hand Timmy thought, and proved his thought in practice, that what in reality may be a grave sin, and far more often is than many of us like to realize, was not a sin at all, while on the other hand he showed in practice that he believed that what was a positive act of virtue would actually have been a sinful deed on his part.

While ostensibly I speak of the decline of the supernatural, it would decidedly be far more correct to speak of the desupernaturalization of the supernatural. Even this phrase is hardly precise, for when we consider the attitude and state of mind of all too many of our Catholics toward the Church, toward religion, and toward Almighty God, we hardly find that the supernatural spirit has declined among them, nor do we discover that it has been desupernaturalized—rather must we confess that those to whom we refer never really mounted so high in the supernatural life that their descent could be called a decline. Assuredly a minimum of grace has been poured upon their souls in various of the Sacraments, but of those whom I have in mind it seems true to state that very seldom does there come any increment of grace into their souls *ex opere operantis*.

Now the reason for this sad fact is without any question to be laid at our own doors—on the consciences of us pastors of souls, bishops and priests to whom the flock of Christ is entrusted. Most unfortunately the official seminary teaching has come under the sway of a school which is almost unanimously so aligned that were one to seek in present-day life a true counterpart of the moral theologian, one would go among the noisome denizens of the modern police court and point to the shyster lawyer, the " mouthpiece " of the racketeer, the gangster and their " moll." The moral theologian in a fashion entirely too much akin to that of the mouthpiece of the racketeer points out, in this case to most often an unsuspecting humanity, that

which is just barely within the law. Moral theology, which ought to be the science of virtue, has, in practice, degenerated into the science of sin.[1]

Theology necessarily and most properly must train the priest so to judge human acts that he will never " crush the broken reed nor extinguish the smoking flax." Moral theology brings to the student—and unfortunately the student's mind is all too often (because of the cycle course) altogether too immature and too untrained for the problem—a discussion of the probable opinions held by various authors who have touched upon the respective subjects in such fashion that the typical text book ends by laying before the student " the least common denominator " and imposing, most justly too, the lightest of obligations as of strict responsibility upon the conscience of a repentant sinner. This, as we know, simply means that if our authors, or even only a few of them, have, for example, finally come to the conclusion that a theft, excluding abnormal circumstances, is not a mortal sin when below the sum of $35.00, then a confessor must not impose upon a reluctant penitent the obligation of restitution of a lesser sum under pain of mortal sin. Parenthetically, it may be remarked that very often our embryo Lehmkuhl's and Noldin's overlook the simple fact that there is, nevertheless, restitution to be imposed, whether under grave penalty or not. Hence it happens that as the young student goes out into the pastoral field he somewhat automatically has the reaction of the shyster lawyer. At any rate he must guard against this danger and too few do thus guard themselves. He feels, and so he exhibits himself in his pastoral work, that his casuistical training is meant to enable him to conduct along the tight-rope of distinction between sin and virtue the consciences of those who are placed in his charge.

To sum up, the ideal of sanctity is most unfortunately lost sight of as a goal toward which a priest may and should direct his flock. If there is question of the Sixth Commandment, let us say, recourse is had to author after author, to free future clients from obligations that the " kindly priest " feels he should not dangle before their eyes lest they grow weary and faint upon

[1] Cf. the splendid article of Father O'Brien in the January number of the REVIEW, " The Priest and Modern Moral Theology."

the way. If there is question of the Seventh Commandment, again the dictum of the liberal theologian becomes the spiritual ideal and so long as one does not in his theft reach the allotted grave amount, then is he free from grave implication. In fact, to repeat, I am afraid that too often the shyster fails to remember what even the most liberal commentator has to say about the phenomenon of coalescence. And then if there is question of the Eighth Commandment, how free indeed is the conscience, whether of priest or of his faithful follower, to toy with the God-given power of speech.

Without at all criticizing the necessity of teaching casuistry and drilling well our students in the meaning of the minimum of obligations and in the unwisdom and, in fact, the injustice of laying upon a repentant sinner a burden that does not properly belong, it is most incumbent upon us to realize that the first duty of the priest in the care of souls is to teach them that our Lord was serious when He said, " Be you therefore perfect, as also your heavenly Father is perfect " (Matthew 5:48).

It probably will appear trite and, in fact, I believe that is the proper word to present the following few remarks on the duty of tending to perfection that rests upon every member of the Mystical Body of Christ. It is trite to speak of such a thing in the sense that every priest should be well aware of the points involved and yet, just as in reading and re-reading the Holy Scripture we inevitably from time to time come across a " new " passage, so in handling that which in a sense should be called commonplace and elementary, we often in fact recall to mind that which has slipped perhaps almost completely out of memory.

It suffices here merely to refer to a few of the thoughts expressed by Tanquerey in his treatise *The Spiritual Life* (Part I, Chapter 4). Our entire pastoral procedure, as for example in fostering Confession and Communion, in connexion with Sundays and holidays of obligation and First Fridays, not to speak of daily frequentation of the Holy Eucharist, is based upon the theory that frequent Communion will enable souls to refrain from mortal sin and thus bring them eventually to the safety of Purgatory and the certainty of Heaven. Let us ask ourselves now whether our pastoral direction in the sacrament of Penance

is aimed at the raising of souls to a higher plane of spirituality than that which we find in them at the time of confession, or whether it is more or less automatically formulated into an exhortation to the avoidance of some of the grosser sins that may have been brought to the sacred tribunal by the current penitent. Unfortunately we know all too well the general answer. The priest who in the confessional gives an exhortation to a soul that is comparatively pure and clean from grosser sins is most unusual. Whether it be the little boy who is preparing for his First Communion or the adolescent child, boy or girl, the young man or woman struggling against the adversities of temptation, or the married partner, or even the gross sinner that is before him, the priest in the confessional too generally can be described as an automaton or a robot. Possibly had Christ willed it and intended it, He could have arranged to administer the sacrament of Penance through a phonograph, so arranged with corresponding slots that a penitent could press buttons and release springs and obtain, just as weight and fortune cards come from the street-corner weighing machines, a divine release from sin. Presumably Christ could have worked things thus and relieved the hard-working "Saturday nighter" from the drudge and grind of the spiritual cleansing of which he is an integral part. But Christ chose to leave the sacrament to the administration of the human instrument and moreover to arrange that much of the efficacy that is *ex opere operato* and much of the good that should *de facto* come *ex opere operantis* should be wrought by the instrumentality of the priest. It is indeed in unnumbered instances that the personal care and direction, the consolation and exhortation that spring from the heart of a priestly priest in the presence of sin snatches a faltering soul back from the abyss of hell. It is incontrovertible that on the other hand the failure to provide such wise guidance to a soul, which by the grace of God sighs unstained for the heights, explains why such a one may falter and sink upon the way to greater virtue when no helping hand nor instructing word is forthcoming.

But to return to the point in hand, eternal happiness with God in heaven is the aim of every member of the Mystical Body of Christ. The aim is to be attained by death in the state of

grace. Theoretically if one aimed always just to avoid mortal sin, one might logically hold that this would suffice. This, however, is the theoretical logic of the shyster mouthpiece. Just as the gangster or the master mind, who strives to cut close to the line and stay just barely within the law, inevitably ends outside the pale, so also does the Christian soul who would in practice love God just enough barely to avoid that which is heinous and ugly in the sight of Almighty God. Merely to aim at avoiding mortal sin is not to live according to the standard of moral conduct outlined in the Gospel. To quote again, Christ, our Saviour, gives us no counsel but rather a command when He speaks those words which too many try to argue as an impossible ideal directed only to very chosen souls: "Be you therefore perfect, as also your heavenly Father is perfect." So it is that following out the argument from the very nature of the Christian life the constant tradition of the Church has it, as St. Augustine puts it: "In the way to God not to advance is to retreat." Suffice it then to say that there is a serious obligation incumbent upon every member of the Mystical Body of Christ to strive after that reasonable perfection that by the grace of God is within his reach. Culpable is the laic who deliberately satisfies himself with a lesser aim and goal than that Christian perfection which Christ holds out to us. Culpable and utterly unworthy of his calling is the priest who deliberately fails to strive to lead his flock along the path to perfection. Culpable is the shepherd of souls who in the spiritual life makes himself for his flock the recurrent author of the fiction "within the law."

Because, then, not sufficiently high an ideal is held out to our faithful, there is a spiritual apathy and lethargy among our flock that should appall anyone who is complacently satisfied with less than a striving for Christian perfection such as God intends to be our goal. We live to-day in the midst of a thoroughly permeating pagan spirit that is, if possible, less tolerant and appreciative of the supernatural than was the ancient pagan world. The "cocktail hour" seems to-day to be an institution, while the bridge club joins with all its time-wasting counterparts in presenting to Catholic as well as non-Catholic the froth and tinsel of life which, alas, too many come

to think of as satisfying food and drink. The moronic movie, the scarcely less moronic radio program and the auto which probably in more instances is time-wasting than time-saving—all these appurtenances of modern life raise the tempo and tend to drown in a worldly environment the reaching for the spiritual which can never be anything but unworldly. As ever the Scripture is most modern. What St. Paul addressed to the Philippians he still addresses to our flock: "For all seek the things that are their own, not the things that are Jesus Christs's." As Father Leen so well puts it: "Selfishness is becoming a code of conduct; and men use their genius to discover and bring forward reasons and establish principles that justify their self-seeking. The gospel of the world formulates its own beatitudes, which are faithfully echoed by those who pass as normally good Christians. In unison with the worldling they say: 'Blessed are they that have a good time.' 'Blessed are they that have enough of wealth to satisfy every whim.' 'Blessed are they that can have their own way in all things and can crush opposition,' etc. 'Self-sacrifice,' the world says, 'was all right for men who lived at a time when men could not know any better—people are too enlightened nowadays to entertain any longer these medieval ideas of perfection.' The air we breathe is reeking with these poisonous thought-germs which tend to destroy the spiritual life of the soul; for it substitutes a narrow, selfish and hard calculation for the childlike trust in a loving Providence so recommended by the Gospel." [2]

To come to concrete examples in our observance of the decline of the supernatural among our flock, we may cite the fact that Vespers and in general all ordinary regular afternoon or evening services have disappeared from too many of the parish church calendars of our country. Benediction of the Most Blessed Sacrament is rapidly becoming a popular adjunct of the main parochial Mass, though it has absolutely no place in the program. So enamored have some pastors, in fact, become of this sop to Cerberus that they fulminate diatribes against the recalcitrant members of their flock who resent this aliturgical excrescence foisted upon the Holy Sacrifice of the Mass. Their resentment, it is true, is based on no good spiritual reaction, nor

[2] *Progress Through Mental Prayer*, by Edward Leen, C.S.Sp., p. 218.

does it proceed from any understanding of the liturgical incongruity of this custom. They are not excused. Neither are the pastors of souls who are responsible for the custom. The Mass in many instances has become a tasteless and an unintelligible duty on the part of thousands whose laziness and spiritual apathy are catered to by those pastors who stage their Sunday noonday Masses; they are, in fact, a surrender to the theory that just within the law of physical attendance at Mass is a plentiful fulfilment of the wishes of Almighty God. Again, we are all familiar with that ceremony which originated as a printers' or night-workers' Mass and has unfortunately frequently degenerated into a night-players' Mass, to which the vomitings of the night clubs and the taverns and dance halls adjourn to pay their more or less unwilling and certainly not spontaneous meed of worship to God, their Creator, before they take their " day of rest." Again, as their contribution to the desupernaturalizing movement, our religious-goods houses place upon the market electrical contraptions that, it is true, obviate the smoke and the grease of some most unseemly " shrines " by replacing with a garish electric light the holocaust of a candle that in its vigil would consume itself in honor of its Creator. And these aides to our busy pastors suggest, in fact, that when the coins in the slots have set alight all the electric globes, the pastor can slyly creep up on the machine and turn them off again for a new crop of dimes. Surely as shrines go, we have here the absolute nadir of the spiritual and the supernatural.

By an extension of the pastor's activities in his rôle of spiritual shyster some of the basic practices of Catholic life have been so distorted that what is taken to be the attitude of the Catholic Church has become in many ways actually scandalous to those outside the pale. Christ Himself argued for us and clearly laid down the law that " the Sabbath was made for man." How far a cry from His implication is the " litany saints " in the Monday morning press as it records to-day the commercialized appearances of our Catholic athletic teams on a Sunday afternoon. None would be so rash as to argue against proper recreation on a Sunday, but I am rash enough, if one chooses to use the word, to condemn in no uncertain terms that

commercialization of the Sunday which, at first complacently accepted by our people, has been allowed to extend itself to the destruction of that Sunday spirit which used to be our pride and glory. And to-day we see supreme in its reign the absolute commercialization of the Sunday, a scandal to our own flock and to those outside the Church. Here, indeed, we have a perfect example of the gradual encroachment of the shyster attitude in things spiritual. Proper recreation is, indeed, a most commendable thing on the Lord's Day. Any one who ever lived in a Puritan community can remember that but a generation ago the threat of the Blue Laws, whether actually enforced or not, gave to the Catholic or Protestant engaging in legitimate Sunday recreation a certain thrill of the forbidden. Unfortunately this assuredly helped to engender in later days with changed modern conditions the adoption of an institution which is described by many as the "Continental Sunday." The phrase, as I am sure is plain to most, carries with it the connotation of contempt of things Catholic for, whether rightly or wrongly, those who use it usually mean not so precisely the "Continental Sunday" as the "Catholic Sunday." Basing themselves on what is really the shyster misinterpretation of our Lord's words as down through the years the movement for a more liberal Sunday and the abolition of the Blue Laws has gained momentum, in almost every case prominent among the advocates of the change have been Catholic priests. So it is that the Sunday movie has come in, Sunday baseball; so it is that finally the Sunday football field of action is monopolized by the professional teams and by all too many Catholic colleges. It is hardly necessary to point out that where the financial motive is so strong, particularly in these Catholic college games, the argument of recreation has really lost all weight. So it is that unconsciously or not we have aligned ourselves with the category of the "Left" who disdain the Sunday observance and condemn the things of God; of those, in a word, who seek the things that are their own and not those of Jesus Christ. It is now an anomaly to find respected and obeyed a Sunday observance law with regard to the closing of commercial establishments.

In somewhat similar fashion the Church, rather unjustly but with more than a specious argument in the days of Prohibition,

was by the action and unwise speech of many of its priests manœuvered into an identity with the brewer, the distiller and the saloon-keeper. Very properly, we argued that abuse does not destroy the right to use. But quite improperly (we prescind, of course, from any anti-Catholic bias) we allowed our Temperance Societies to lapse and permitted our supervision over these particular morals of our people to weaken and relax.

It is very interesting and *ad rem* to glance, even hurriedly, at the traditional teaching of the early Church with regard to gambling. Many of the Fathers of the Church treated *ex professo* and sometimes at some length the vice of gambling. Moreover, various councils legislated in various ways against games of chance. The Council of Trent commanded the observance of ancient canons bearing on this same matter. So we come down into the seventeenth century and find at least scattered legislation on the subject. It may be remarked that fulminations against this vice in the earliest days of the Church were directed as much to the attention of the faithful as to that of the clergy. From the time of the Council of Trent the trend of the Church was to legislate for the clergy rather than for the faithful. The reasons for this change in the application of legislation are probably obvious enough. It seems correct to state that to-day, at least until very recent months, current ecclesiastical legislation on the question of gambling seldom touches the faithful. The brief concluding sentence of Father Slater's article on gambling in the *Catholic Encyclopedia* gives us quite succinctly the key to this situation: " Nowadays it is commonly held that positive ecclesiastical law only forbids games of chance, even to the clergy, when, in themselves or for some extrinsic reasons, such as loss of time or scandal, they are forbidden by the natural law."

We have here a neat summary of the swing of the pendulum from the early days to the present. What we are often pleased to sniff at as the typically Protestant, or more specifically Methodist, attitude toward gambling and games of chance was in reality, if we read history aright, the original Catholic attitude toward that same subject. By the time the Council of Trent was faced with the herculean task of cleaning the Augean stables, the Fathers of the Council and our Catholic reformers

were, it must be confessed, confronted with more serious abuses than that of gambling. Be that as it may, no special advertence to the evil is to be noted other than the reënactment of previous canons as already noted herein. Be that as it may, then, the further swing of the pendulum, of the Catholic pendulum, seemingly must have been due to a reaction against what was termed the narrow attitude of the Protestant reformers. Hence, while the pendulum continues to swing all the way, we may picture the Methodists, for example, decrying games of chance, dice and cards and the like, while across the fence the priest springs to the defence of human liberty and proclaims them rather harmless. The Methodist narrows his opinion even more and proclaims games of chance as a thing inherently vicious, evil in itself, while again the Catholic theologian defends the rights of man to gamble and points out that the playing of games of chance is not something evil in itself. It but remains for the shyster to overlook the qualifying clauses such as those to be found in the preceding quotation from Slater. In a sense we then have the conclusion that gambling is good in itself. Finally, and the pendulum has then swung to the uppermost extreme, gambling is an excellent method of promoting various activities of the Church and so we are down to the present day.

To me it is a very interesting commentary on this whole question of gambling that in such a magazine as THE ECCLESIASTICAL REVIEW a search of its Index reveals a surprising dearth of articles on gambling. There seems to be no entry whatsoever in the Index up to the year 1914. Actually there did appear an article on " Options and Futures " by Father Slater in volume 32 (1905), page 134. An examination of the issues of this magazine since that year (1914 marks the completion of the first fifty volumes and the issuance of an Index thereon) reveals an article in volume 90 (1934), page 179, on the morality of gambling in which the subject of slot machines is touched upon. In volume 71 (1924), page 353, " Pastor Antiquus " gives us an article, " Our Garden Party," in which a grumpy pastor recounts how his lively curate led him to see the fun and the family spirit inherent in a lotto (resp. Bingo) game. The good old pastor came to the very proper conclusion that a

little harmless gambling may add a welcome zest and excitement to a family party. Here ends, so far as my examination goes, the treatment of this subject in the REVIEW. Evidently gambling has not presented in the common estimation a problem that rated any lengthy or frequent treatment in this clerical magazine.

Let us recall again the thesis of this article: There is notable among our flock a decline in the supernatural, for which we leaders in Israel are in great part responsible.

To-day in all too many of our American cities a stranger can locate a saloon or a Catholic church by almost identical signs: "Bingo Friday (etc.) night." Now lest our remarks be completely misunderstood let us remind ourselves that there is Bingo and Bingo, to say nothing of Keno and Screeno and Beano and all the other appellations under which the same activity masquerades. There is the game of Bingo for the church which takes place perhaps once a year and consists essentially of a lively game in which the innocent spirits of the participants are enlivened, while at the same time some modest sum is raised for some good purpose. Most priests when they vehemently assert the harmlessness of Bingo or of any other gambling game for church purposes have in mind, at least I trust they do, this kind of activity. But when Bingo or any other regular activity becomes a more or less essential part of church life, when it is a weekly or even more frequent parish activity, when it is looked to as perhaps the main source of revenue for the church, when a bid is made for the participation of the riff-raff and of the rather habitual sporting and gambling element, when in a word, the church puts herself on the level of the backroom gambling den of a low saloon, then one may very mildly conclude that the spiritual plane of the people whose parish has thus degenerated cannot be very high.

Inevitably, too, other evils almost inherent in gambling attach themselves to such activities. Thus it is that we actually find a devoted pastor importing sharpers who, with all the paraphernalia of marked cards and loaded dice, are supposed to relieve the unsuspecting parishioners of loose cash—all for the glory of God. Of course, I suppose we must be so naive as to conclude that none of God's money would by any possible chance stick to the fingers of the sharpers.

Or again, we have the professional promoters with their sweepstakes and their fake contests and all the usual bait for the " sucker " putting on their drives, while dear, good Father Blank is their front before the public. Father Blank nobly comes to their rescue when the Federal authorities interfere to investigate some particular activity. Father Blank indeed may offer to immolate himself upon the altar of sacrifice, defying the entire United States Government to take him to jail. Father Blank, in a word, does not become entirely silent when even a cursory investigation discloses the striking coincidence that the thousands of dollars of prizes offered by the good Father have strangely fallen to the lot of the promoters themselves or of members of their immediate families. With their sweepstakes and their contests there is more than one Father Blank at present under the scrutiny of the Federal officials. It is as a direct reaction to such a situation that various Ordinaries throughout the country are banning such ill-considered activities in their dioceses, while vitriolic *Time* and flippant *Life* and smug *Literary Digest* (now happily defunct) are crowding their pages with notices and pictures of these church activities of ours.

Should one now ask the question: " Must we, then, absolutely abstain from all games of chance whatsoever for any church purpose of every kind?" The answer would appear to be a qualified " No." Gambling or gaming still truly remains a thing that is not *malum in se,* but when the game ceases to be primarily a medium of amusement and becomes essentially a source of revenue, when it appeals primarily to the urge to gain instead of to give, to the spirit of gaming and to the gambling instinct, whether of good Catholics or of bad, whether of members of the Church or of members of no church, then never does the end justify the means and no sophistry and no casuistry can so analyze the situation as legitimately to arrive at the conclusion that money so raised for the church is not tainted.

To-day while the Irish Sweepstakes and our numbers games, and our baseball pools and the rest flourish, there seems to be afoot a concerted movement advocating Government lotteries in this country on the theory that every Government official will be so bursting with the spirit of honor and honesty that the Government coffers will overflow with these voluntary and

painless contributions of the citizenry to the abolishment perhaps of all taxes, direct and indirect, and presumably to the final balancing of the budget. I suppose many of our Soggarths Aroon will be on the band wagon, for, as they will put it, " of course, gambling isn't wrong."

So much for Bingo. It is well to note that from the Atlantic to the Pacific Coast prosecuting attorneys are emulating some of the Ordinaries and are issuing a ban against gambling, even if it be for church purposes.

Time in its issue of 27 December, 1937, pays its respects to another phenomenon which can be noted not infrequently in our parish life, although the particular instance that caught their attention seems to be an outstanding one. *Time* describes a " big novena " and remarks presumably with tongue in cheek " collections now total $800 a week " and in general Father John Doe plans a " novena anniversary party " with games, prizes, a bar and " the city's greatest floor show " to raise $15,000 to air-condition the crowded church. When one swallows an emetic, comment is not only unnecessary but rather difficult.

Would that we might all realize that " lowering the Church " in the eyes of outsiders is not really the greatest evil which springs from ill-advised revenue-raising activities. Deliberately to arouse the gambling spirit among our faithful brings its own condemnation in the lowering of the spiritual life which inevitably must follow. The gambling parishioner, that is, he or she who contributes to the church only in the gambling game run by the parish, no longer is really contributing to the church at all. The church is merely the " banker " running the game. The parishioner is merely a gambler and while it is true that the percentage remains with the house, the mulcted member of the Mystical Body of Christ is not thereby consciously fulfilling the command of the Church to pay tithes to the pastor. Apart from the spiritual moral, this is true even in a material sense when we note that if Bingo and similar activities are over-cultivated, the normal Sunday receipts proportionately decrease. To the extent, then, that the faithful begin to look upon the church as the " banker " and the pastor as perhaps the " dealer," to that same extent their interest in things Catholic, and especially in things spiritual, lessens. A gift from the faithful to the church

should be from the heart. If extracted by dubious, not to say contemptible means, it hurts religion *en masse* and deprives many a soul of the reward which true generosity might otherwise bring to it.

To sum up, we cannot on Friday night run a gambling joint in competition with the corner saloon, and on Sunday morning seriously repeat to our people the words of Christ, " Be you therefore perfect, as also your heavenly Father is perfect."

Fifteen years ago our Holy Father in his *Motu Proprio* declared that ignorance of divine things is the deepest disgrace of Catholic peoples in these times. Events in Mexico, Germany, Spain even more amply justify his words than they did to some extent originally call them forth. We like to think that our Catholics in this country are more enthusiastically interested in religion than are their co-religionists in other countries. We seem to like to believe that the members of our flocks are much better educated than those in other countries. I myself somewhat fear that the recent remark of an " educated " Catholic that " a Communist is one who belongs to a labor union " is rather typical. Actually it appears to be only the exceptional Catholic who can talk intelligently upon religious matters, and it is even the more exceptional one who is willing to talk, granting that he is able. The words of our Holy Father are still true, " Ignorance of things divine is our deepest disgrace." May we banish from our pastoral life every obstacle that tends to make permanent such a condition.

✠ GERALD SHAUGHNESSY,
Bishop of Seattle.

PRIESTS' DAY.

An Objective of Catholic Action.

IN HIS magnificent eulogy of one of the High Priests, the author of Ecclesiasticus sums up as it were all that was splendid in him by saying that: " When he went up to the holy altar he honored the vesture of holiness." [1] The Catholic priest too stands before the altar clothed in a " robe of glory," the chasuble: a symbol of charity and perfection. Can it be said of him that he wears it well? On one condition, yes; if he imitate the sanctity of the Victim he immolates: *Imitamini quod tractatis.* The fulfilment of that condition is the whole of his priestly life; its disregard marks the tragedy of frustrated destiny. In his recent Encyclical on the Priesthood, our Holy Father reduces to two its fundamental requisites: learning and sanctity. And the more necessary of these is sanctity: " If your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity . . . is the chief and most important endowment of the Catholic priest. Without it other gifts will not go far; with it, even supposing other gifts be meager, the priest can work miracles." [2] The expression of the saintly Pius X is even more forceful: " There is one thing which unites man to God, one thing which makes him pleasing and His not unworthy coadjutor in the dispensation of His mercy, and this one thing is sanctity of life. If this holiness, which is the surpassing knowledge of Jesus Christ, be wanting to the priest he lacks everything." [3]

These words of His Vicars echo our Lord's prayer after the Last Supper: that the Father sanctify His priests in truth.[4] Thanks to a new devotion of our own decade, His petition is being renewed constantly by millions of Catholics throughout the whole world. Unfortunately however, this particular practice is but little known yet in the United States: unfortunately, because it can be productive of so much good, as our

[1] Eccli. 50: 12.

[2] Pius XI, litt. encycl. *Ad catholici sacerdotii fastigium,* 20 Dec. 1935, *A.A.S.* XXVIII (1936), 1-53.

[3] Pius X, *Exhortatio ad clerum catholicum,* 4 Augusti 1908, *A.S.S.* XLI (1908) 563.

[4] St. John, 17:17.

Holy Father has repeatedly emphasized. It is to remedy to some extent at least this lack of information that the following remarks are made. First, a word as to the nature and origin of the devotion; then a brief consideration of the theology behind the movement; finally, a practical suggestion or two.

Nature and Origin of the Devotion

The devotion is an extremely simple affair, the consecration of a designated day of each month to the Sacred Heart of the Supreme and Eternal Priest through the mediation of Mary, Queen of Apostles, for the sanctification of the priests and seminarians of the universal Church. There is nothing else involved, no external organization of those who practise it, nothing at least in the nature of a sodality or confraternity. Their bond of union is, in the strictest sense of the word, spiritual: a union of concerted prayer. Originally, the day set aside for this purpose was the Saturday after the First Friday of the month: whence the popular designation of the devotion as Priests' Saturday. Later, however, one of the patrons of the new movement, the Cardinal Archbishop of Turin, suggested that because of Thursday's natural association with the institution of the priesthood, the Thursday preceding the First Friday be substituted for the Saturday following. This proposal was approved by His Holiness, who declared that Thursday was a preferable day for the special devotions; without, however, discountenancing the original custom of keeping Saturday.[5] Within less than eighteen months after its first observance, the principal promoter of the devotion, Father Pancratius Pfeiffer, Superior General of the Society of the Divine Saviour, was able to report that it was practised by over three million Catholics. Latest reports indicate that the number has at least doubled.

Like the mustard seed of so many other movements that have attained gigantic proportions, this germinated in the heart of a holy woman. Bertha Baumann, a young German crippled girl, saw clearly the relation that exists between priestly holiness and the holiness of the faithful: a relation of cause and effect.

[5] The Saturday following was originally chosen for the convenience of the faithful whose special confession for the First Friday Communion would suffice likewise for the morrow's. Needless to remark, this advantage equally obtains where the devotions are held the Thursday preceding.

Like the great St. Teresa, she determined to devote her life to the sanctification of the clergy. A very short life it was, and the life of a victim of Christ's love. Before she died, she saw her work established, thanks to the energetic efforts of the zealous priests whom she had interested in this cause. When they suggested the idea to the Bishop of Berlin, Dr. Nicholas Bares, he approved of it wholeheartedly. " The sanctification of our priests," he told them, " seems to me to be the indispensable condition for the sanctification and spiritual renewal of the world." Accordingly, the first devotions were held in his Cathedral on 8 September, 1934. Bishop Bares himself composed the offering Prayer which has since been universally adopted. Such patronage augured well: other bishops soon introduced it in their dioceses, and in November of the same year our Holy Father, Pope Pius XI, blessed the work, and personally assured the promoters that the idea pleased him greatly. The publication of his Encyclical on the Priesthood a year later forcibly drew the attention of the world to the matter of a holy priesthood. Interest in this particular movement naturally followed.

Experience has shown that the faithful, even children, easily appreciate the importance of the request they are making to God. The need of priestly sanctity is one of those truths that are self-evident, but like so many of this category, it too often suffers from its clarity. It is so obvious to priests especially that they do not reflect on it, and consequently miss one of the most efficacious means of stimulating and sustaining their piety. To know they should be holy may well remain a theoretic conviction; but to know precisely why they should be is to have opened up the way to an appreciation of practical consequences. Effective knowledge is usually the result of reflexion. " Meditate upon these things," St. Paul told Timothy, after he had explained the qualities of ideal pastors of souls, " be wholly in these things, *that thy profiting may be manifest to all.*" [6] What follows is offered as an aid to that reflexion.

[6] I Tim. 4:15.

The Priest's Obligation to Sanctity.

The existence of a strict obligation need not be proved. The famous Sulpician, Father Louis Bacuez, who has written so much and so well on these topics, declares: "Of this there can be no question; for the character of the priest being itself holy, eminently so, demands of him that is honored with it a corresponding sanctity. To exercise worthily this office, one needs to have a degree of virtue such as it would not be right to require on the same terms from the simple faithful or inferior ministers." And he adds: "There is no point in all Moral on which one can find so unanimous a teaching, more energetic convictions, or more striking considerations."[7] It will be profitable, however, to consider the sources of this obligation.

Authors ordinarily reduce them to two: the intrinsic excellence of the priesthood, and its social character. Both are contained in St. Paul's classic description of the priest: "Every high priest taken from among men is ordained for man in the things that appertain to God, that he may offer up gifts and sacrifices for sins."[8] A mediator then; better, the official intermediary between his fellow men and God; on the other hand, by priority of title, the delegate of God to man, the Ambassador of Christ: "For Christ, therefore, we are ambassadors, God as it were exhorting by us;"[9] His assistants: "For we are God's coadjutors."[10] Now to fulfil worthily either of these offices the priest must be holy.

As ambassadors of Christ: there is no metaphor here, but strict analogy. The principal duties of the officer chosen to represent his country abroad are to expose the policies of his government, to defend its interests, to promote an attitude of reciprocal good feeling. But success will be his only in the measure in which he will have steeped himself in his country's political ideology and aspirations, that he will have entered wholeheartedly into the mind and attitude of his nation. It is the same in the spiritual order. "Who would paint Christ," Fra Angelico once said, "must live Christ." If the priest is to

[7] Louis Bacuez, S.S., *Major Orders*, pp. 215-216.
[8] Hebrews, 5:1.
[9] II Cor. 5:20.
[10] I Cor. 3:9.

represent Christ, he must know Christ. But that knowledge is supernatural not only in content, but also in source. If in source, he must maintain contact with Christ; he must be able to say with St. Paul, the model ambassador: " We have received not the spirit of this world, but the Spirit of God that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual." [11] Then may he confidently declare to those to whom he is sent: " We have the mind of Christ." [12]

Then too, there are the claims of personal loyalty, an aspect that should appeal to the chivalrous in our nature: " I will not now call you servants but friends." Our relation with Him is more than that of a legate, as Pope Pius X points out: " We priests, Christ's representatives, must bear Him in ourselves, and as His ambassadors, where He wills there must we be. Since the sure and only sign of true friendship is to will and not to will the same thing: as His friends we must let that mind be in us which was in Christ Jesus, ' holy, innocent and undefiled '. As His ambassadors, then, we must win men to belief in His law and teaching by observing them ourselves, for it behooves us who, as sharers of His power, lift up men from the bondage of sin, to strive with all possible care not to be ourselves ensnared." [13]

As man's representative, sanctity is no less a necessary prerequisite. The priest must plead the cause of his people, move God to grant them pardon and graces. But, to be heard, he must be a *persona grata* to the heavenly court, and the more pleasing he is, the more confident he can be of success. The writings of the mystics are filled with private revelations that God has made of the power of sanctity over His Heart. Moses, " sanctified in his faith and meekness," more than once stayed the hand of the mighty Jehovah destruction bent. " Let me alone that My wrath be kindled against them, and that I may destroy them," [14] pleaded God, as though He were helpless

[11] I Cor. 2:12-13. [12] I Cor. 2:16.

[13] Pius X, *Exhortatio*, 4 Augusti 1908, *A.S.S.* XLI (1908), 558; vide etiam, LeMaitre, *Sacerdoce, Perfection et Vœux*, (Paris, 1931), 18.

[14] Exodus, 32:10.

against the prayers of the great legislator. The priest owes it to his people to wield a like influence " before the throne of grace ".

Sanctity: Source of Power with Souls

He owes it to them much more because they have been confided to him as sheep to a shepherd. Here again flock and pastor are more than figures of speech. Sanctity is required of him by this title because sanctity as nothing else affects his power with souls. This point deserves particular attention because so many seem to consider the priesthood as primarily a means of merely personal sanctification.[15]

Before we proceed further, a few clarifications. First, when we say that holiness conditions the efficacy of the apostolate, we mean as a measure of its fruitfulness, not as a *conditio sine qua non.*[16] " Nor must it be forgotten ", as Pope Pius XI warns us, " that personal unworthiness does not hinder the efficacy of a priest's ministry. For the unworthiness of the minister does not make void the sacraments he administers; since the sacraments derive their efficacy from the Blood of Christ, independently of the sanctity of the instrument, or, as scholastic language expresses it, the sacraments work their effect *ex opere operato.*" [17] Sanctity therefore is absolutely necessary, not that the priestly offices be effective; but that they be as effective as they should be. Only a priest sincerely striving to sanctify himself will be able, ordinarily, to inspire in his flock the dispositions required for the most fruitful operation of the sacraments. What Pope Pius X said about the necessity of prayer in particular applies admirably to the whole obligation: " Let us hold it as a fundamental truth that, if a priest wishes worthily to live up to the standard required by his position and his calling, he must give himself with intense earnestness to prayer." [18] That is the exact qualification: " ut gradum officiumque *digne* sustineat suum."

[15] As is obvious from the purpose of this article, these remarks do not directly envisage the contemplative life.

[16] " Ad *idoneam* executionem ordinum . . . requiritur bonitas excellens." St. Thomas, Suppl., Q. XXXV, Art. 1, ad 3.

[17] Pius XI, litt. encycl. *Ad Catholici sacerdotii fastigium, A.S.S.* XXVIII (1936), 19-20.

[18] Pius X, *Exhortatio ad clerum catholicum,* 4 Augusti, 1908, *A.S.S.* XLI (1908), 564; *Dictionnaire de Spiritualité,* v. Apostolat et vie intérieure, vol. I, col. 774.

Likewise we should remember that this obligation has as its object higher sanctity, superior holiness, one therefore that connotes more than mere perseverance in the state of grace. "For the proper exercise of Orders," says St. Thomas, "not just any kind of goodness suffices, but exalted virtue—*bonitas excellens*—is required. Let those then who have been placed over the faithful by ordination be their superiors likewise in virtue." [19] Hence, in his Encyclical Pope Pius XI speaks of the "absolutae sanctimoniae officium" and in this connexion quotes the words of St. Lawrence Justinian that the priests "placed high in the eyes of men must also be lifted to the pinnacle of virtue—*in sublimi virtutum culmine*—before the eye of Him who seeth all." [20]

If the actual possession of this exalted virtue is certainly the ideal, let us remark as a final observation that for the fulfilment of the obligation it suffices to have attained this virtue at least in some degree; and its perfection, *in voto*. It must be present in some degree; otherwise the Church's constant insistence on the necessity of positive signs of virtue in candidates for the priesthood would be meaningless.[21] St. Thomas, moreover, formally declares that the sacrament of Holy Orders postulates sanctity as a prerequisite.[22] As for the sincere desire for perfection, nothing further need be said. Was it not St. Augustine who insisted that charity could not be expressed in terms of superlative? Every true priest will make his own the words of St. Paul: "I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind and stretching myself to those that are before I press toward the

[19] *Summa Theol.* Suppl., Q. 35, Art. 1, ad 3. Vide etiam Can. 124: "Clerics must lead a holier interior and exterior life than the laity and excel them in virtue and exemplary conduct."

[20] Pius XI, Litt. Encycl., *Ad catholici sacerdotii fastigium*, 20 Decembris 1935, *A.A.S.* XXVIII (1936), 21.

[21] "The chief responsibility, however, rests with the bishop, who according to the severe law of the Church 'should not confer holy orders on anyone, unless from positive signs he is morally certain of canonical fitness; otherwise he not only sins grievously, but also places himself in danger of sharing in the sins of others.' (Canon 973 § 3.) Pius XI, Litt. Encycl., *Ad catholici sacerdotii fastigium*, 20 Dec. 1935, *A.A.S.* XXVIII (1936), 43; S. C. Sacr. Instr., 27 Dec. 1930, *A.A.S.* XXIII (1930), 120; S. Cong. de Relig., Instr., 1 Dec. 1931, *A.S.S.* XXIV (1931), 74.

[22] St. Thomas, *Summ. Theol.*, II, IIae, Q. 189, Art. 1, ad 3.

mark, to the prize of the supernal vocation of God in Jesus Christ." [23]

The Priest's Essentially Social Character

The social character of the priest we said was the principal source of his obligation to practise this superior virtue, to aspire to its constant perfection. The reason is not difficult to surmise: obligations of an office derive ultimately from the nature of the office itself and the nature of the priesthood is primarily and essentially social. A moment's consideration suffices to prove that.

In his simple, direct way the Curé of Ars told his people: "The priest is not a priest for himself, but for you." Few points of Catholic doctrine are clearer. In its origin and in its functions the priesthood is social. Its origin, the Holy Father declares in his recent Encyclical, is founded on the exigencies of human society. Mankind, he says, has always felt the need of a body of men whose whole life's work would be devoted to the service of God, "to whom in the name of society they would offer the homage it is obliged publicly to render".[24] That is why our Lord in His prayer after the first ordination declared: "As Thou has sent Me into the world I also have sent them into the world." [25] The mission of His priests was social.

This mission was to be carried out in virtue of a twofold power, according to the theological expression: the power over the real or physical body of Christ, and the power over His mystical body. To assert the latter to be an essentially social function would be mere tautology. Suffice it to recall that the faithful depend on the priest as the ordinary minister of practically all the sacraments; on him likewise as the minister of the word of God.[26]

His power over the real body of Christ, over the Eucharist, is likewise preëminently social. In fact, the Council of Trent plainly teaches that there is no such thing as an exclusively personal Mass: "The sacred and holy Synod . . . therefore com-

[23] Philip. 3:13-14.
[24] Pius XI, Litt. Encycl., 20 Dec. 1935, *A.A.S.* XXVIII (1936), 8.
[25] St. John, 17:18.
[26] Can. 1327 § 2; 1328.

mends those Masses in which the priest alone communicates sacramentally, since those Masses ought to be considered as truly common—*vere communes*—partly because the people communicate spiritually thereat; partly because they are celebrated by a public minister of the Church, not for himself alone but for all the faithful who belong to the body of Christ." [27]

If we study the priest's obligations we find that these too have been imposed because of his public character. This is particularly obvious in the case of the two gravest: celibacy and the Divine Office.[28] We do not intend to minimize in the least the influence exerted by our Lord's clear doctrine as to the superiority of virginity over the marriage state in determining the decision of the Church to establish the celibacy of the clergy; but it must be recognized, as indeed it is, that practical reasons, in large measure, motivated her making it obligatory. St. Paul himself, as the Encyclical clearly states, preached the inestimable glories of virginity, particularly in its influence on a wholehearted service of God: " He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife: and he is divided." [29] The same social preoccupation imposed the Divine Office. When the priest recites it, he is, in the words of the Encyclical, the " public and official intercessor of humanity before God ".[30]

The priest is a public figure, then, in all his sacerdotal functions, even in those we sometimes term private, one called " for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [31] " For the perfecting of the saints:" that is why he must be holy, holier than the ordinary faithful. As St. Thomas observes: " It is evident that greater perfection is required that one perfect others than that one be perfect oneself, just as it is greater to confer a specific determination on a being than to possess it oneself; for every cause is greater than its effect." [32] This, he says, is evident.

[27] S. Conc. Trid., Sess. XXII, *de sacrificio Missae,* c. 2.

[28] Can. 132; 135.

[29] I Cor. 7:32-33; Litt. Encycl., 20 Dec. 1935, *A.A.S.*, XXVIII (1936), 25-26.

[30] Litt. Encycl., *A.A.S.* XXVIII (1936), 18.

[31] Ephes. 4: 12-13.

[32] St. Thomas, *De Perfectione Vitae Spiritualis,* Cap. XVII.

Little wonder that he who ordinarily was so reserved in his language should qualify as ridiculous the attempt to teach perfection without any previous experimental knowledge of what perfection is. "Ridiculum est perfectionis magisterium fieri qui perfectionem per experimentum non novit." [33] Speculative knowledge does not suffice for success in practical matters: here even less than elsewhere. When Christ likened Christian perfection to a road, He implicitly compared His priests to guides who lead the way and not to semaphores merely indicating the way.[34] He used the same simile once when speaking of the Pharisees, and the warning He gave them is just as applicable to the masters of the New Law: "If the blind lead the blind. . . ."

The priest leads the way particularly by his example. In the various ecclesiastical enactments on the subject of priestly holiness there is no one aspect that is so often and so vigorously emphasized as the priest's obligation to be a living model of the ascetical principles he teaches. This was Christ's principle: "I have given you an example, that as I have done, do you also;" [35] as it was likewise the pedagogy of St. Paul: "Be ye followers of me, as I also am of Christ." [36] It is in terms of example that the Code of Canon Law frames the legislation: "Clerics must lead a holier interior and exterior life than the laity and excel them in virtue and exemplary conduct." [37] The Council of Trent is even more insistent: those only are to be ordained to Orders whose piety and purity of life are so conspicuous that they may be expected to be outstanding examples of virtue.[38]

Few, however, have spoken so concisely and with such unction as the saintly Pope Pius X: "We begin, therefore, beloved sons, by exhorting you to that holiness which your dignity requires, for he who is vested with the priesthood is called to it, not for himself alone, but for others. 'For every High Priest taken from among men is ordained for men in the things that appertain to God' (Heb. 5:1). Such is the teaching of Christ

[33] St. Thomas, *De Perfectione Vitae Spiritualis*, Cap. XIX.
[34] St. Matt. 6: 14.
[35] St. John 13: 15.
[36] I Cor. 4: 16; 11: 1.
[37] Canon 124.
[38] Conc. Trid., Sess. XXIII, *de Reform.*, Cap. XI; Cap. XIV; cf. etiam: Sess. XIV, *de Reformatione*, proeem.; Sess. XXV, *de Reform.*, c. XIV.

Himself, for He compared the action of priests to salt and light. The priest, then, is the light of the world, the salt of the earth; he fulfils this mission chiefly by teaching the truth of Christ, but we all know that such teaching is practically of no value if the priest does not confirm his words by his own example. His hearers will object, sarcastically indeed, but not without justice: 'They profess that they know God, but in their works they deny Him.' They will reject the teaching of such a one, receiving no light through his ministry, for Christ Himself, the Model of priests, first taught by deeds and then by words—'Jesus began to do and to teach' (Acts 1:1). Neither can the priest be the 'salt of the earth' when he neglects holiness, for nothing corrupted or infected can contribute to soundness, and when sanctity is absent there must be corruption. Therefore Christ, pressing home this comparison, likens such priests to salt which has lost its savour, 'good for nothing any more but to be cast out, and to be trodden on by men' (Matt. 5:13)." [39] Surely nothing could be plainer: his instruction is practically superfluous: "Pro nihilo fere esse si quae sacerdos verbo tradat, exemplo suo non comprobet." That is why the priest who is conscious of his responsibility will adopt as the program of his life our Lord's words: "For them do I sanctify Myself that they also may be sanctified in truth." [40]

A Special Means of Sanctification

"I sanctify myself." The means at the priest's disposal are manifold, some of course more fundamental and necessary than others.[41]

It is not our intention to discuss these, but we should like to draw attention to the practice mentioned at the beginning of this article.

After he had exhorted priests to sanctity of life, Pope Pius X wrote: "We obtain holiness especially by devotedness to prayer. Indeed so essential is the relation between prayer and holiness that the one cannot exist without the other." [42] It is prayer

[39] Pius X, *Exhortatio ad clerum catholicum*, 4 Augusti 1908, *A.S.S.* XLI, (1908), 557.

[40] St. John 17: 19.

[41] Canons 125-126.

[42] Pius X, *Exhortatio*, 4 Augusti 1908, *A.S.S.* XLI (1908), 564.

that is the basis of the special day devoted to the sanctification of the clergy: the prayer of millions of the faithful in unison with their priests. The advantages of this corporate petition can hardly be exaggerated. If Christ promised special efficacy to the prayer of two or three gathered together in His name, surely this devotion cannot fail of its objective.

It is Catholic Action at its finest. What the present Holy Father said of the fostering of priestly vocations applies with even greater force to the fostering of priestly sanctity, as the promoters themselves remarked in one of their petitions to His Holiness: "May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that in no better way than by this work . . . can the Catholic laity really participate in the high dignity of the 'kingly priesthood,' which the Prince of the Apostles attributes to the whole body of the redeemed." [43]

The innumerable occasions on which Pope Pius XI has expressed his personal interest in the movement, the privileges he has accorded it, the indulgences with which he has enriched it,[44] all demonstrate the value that the Holy See attaches to the practice.

Another advantage it enjoys is the ease with which it is carried out. As we have already remarked, there is no question of a sodality or confraternity; consequently, no enrollment formalities or induction ceremonies. The Priests' Day is essentially and entirely spiritual in its organization as well as in its purpose.

From the beginning, however, associates have been urged to attend public exercises on one or other of the days set aside. Since the promulgation of the Encyclical on the Priesthood, these exercises have centered about the celebration of the Votive Mass of Christ the Supreme and Eternal Priest. It will be remem-

[43] Pius XI, Litt. Encycl., 20 Dec. 1935, *A.A.S.* XXVIII (1936), 46-47.

[44] The following are the indulgences attached to the devotion, whether practised in private or in common:

1. Plenary indulgence on the first Thursday or first Saturday of the month, on Holy Thursday, feast of Our Lady Queen of the Apostles, and on the feasts of the Apostles.
2. Partial indulgence of seven years on other days.
3. Three hundred days' indulgence for the ejaculation: "Jesus, Saviour of the world, sanctify your priests and levites." S. Poenit., Decr., 12 Aprilis 1937, *A.A.S.* XXIX (1937), 285-286.

bered that this Mass was published with the Encyclical as merely a supplementary Votive Mass for Thursdays. The promoters of the movement readily perceived the advantages that could be derived if it were to be celebrated with some special solemnity. As a result of their petition, the Sacred Congregation of Rites issued a decree authorizing the celebration of the Votive Mass with much the same privileges and under circumstances similar to that of the Sacred Heart on the First Fridays. The decree extends the original faculty so as to permit one Votive Mass on the first Thursday of every month in all churches and oratories where, with the consent of the respective ordinary, special devotions for the sanctification of the clergy are held in the morning, with due observance of the rubrics.[45] Similarly, with the ordinary's consent, the Votive Mass might be celebrated on the first Saturday instead of on Thursday, with due regard to all liturgical regulations.[46]

It has been stated on reliable authority that when the petition for special devotions in conjunction with the Votive Mass was presented, our Holy Father was manifestly pleased. "The idea behind the Votive Mass," His Holiness declared, "is precisely that of this pious practice." It cannot be doubted then that the Mass of Christ the Supreme and Eternal Priest is the very heart of the devotion; assistance at it, or better still, its celebra-

[45] S. C. Rituum, Urbis et Orbis, *A.A.S.* XXVIII (1936), 240-241.

[46] The Bishops of Germany, assembled for their annual meeting at Fulda, requested the Holy See to permit the continued observance throughout Germany of the First Saturday, instead of the first Thursday. The Sacred Congregation of Rites granted this permission in a Rescript dated 8 January 1937. [*Periodica* XXVI (1937), 192-193.]

The *Ordo* usually indicates the detailed and special rubrics governing the proper celebration of this Votive Mass. A second decree of the S. Cong. of Rites on 25 November, 1936 [*A.A.S.* XXIX (1937), 35] specified that the *Gloria* and *Credo* are to be said *ex gratia.* On days when it is not permitted to say the Votive Mass, its oration may be joined *sub unica conclusione* to the first prayer of the feast, unless this be one of our Lord or its octave. White vestments are to be worn for the votive Mass.

In virtue of two private rescripts of the Sacred Congregation of Rites of 2 and 12 January, 1937 (not published in the *Acta Apostolicae Sedis*) it becomes clear that this Mass is to be considered as a solemn votive Mass: "illa unica Missa habeatur tamquam votiva solemnis." "Si sermo sit de unica Missa privilegiata, haec habeatur tamquam votiva solemnis: secus serventur Rubricae pro Missis votivis." [Periodica XXVI (1937), 192, 194.] Consequently, only the commemorations permitted in solemn votive Masses are made, even though the Mass is not chanted. Similarly, an *oratio imperata* would be omitted, except in those cases where it was ordered *pro re gravi.*

tion, is the best means of keeping this day for the sanctification of the clergy.

Should morning services prove impossible or at least inconvenient for a great number who perhaps would attend the devotions later in the day, may it be suggested that exposition of the Blessed Sacrament might be arranged during the time of the confessions on Thursday or Saturday afternoon? The parish church is frequented at that hour, particularly on the eve of the First Friday, and the faithful would certainly respond to an appeal for a few moments of extra prayer for an intention that experience clearly shows has a very definite appeal and sacredness for them. Suitable prayers from the *Raccolta,* followed by Benediction of the Blessed Sacrament, might terminate the devotions.[47]

These remarks have been offered in the hope that those of the English-speaking clergy who do not know this movement will come to appreciate it and encourage its practice among the laity, seminarians and religious. One need not be an alarmist to realize the unhealthiness of the worldly atmosphere in which most priests are forced to sanctify themselves. They have profited certainly by the graces gained them by the prayers of a fervent laity, their associates in the royal priesthood of the Church. May they in turn follow the counsel of St. Peter and feed the flock of God, being made its pattern from the heart, so that when the Prince of Pastors shall appear they may receive from Him a never-fading crown of glory.[48]

W. J. DOHENY, C.S.C.

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[47] If the bishops and pastors should see fit to do so, it might even be found advisable in some parishes to organize several services during the course of the day, with appropriate prayers and hymns. It might even be possible to have a short sermon on saintly examples of priestly sanctity, such as St. John Vianney, St. Joseph Cottolengo, St. John Bosco, and the like.

[48] I St. Peter, 5: 2-4.

HO! FOR THE CHURCH PICNIC!

GOING to church fairs or picnics is a minor outdoor sport that many of our Catholic people indulge in every summer. It is really astonishing how many good folk get a day's diversion and pleasure from attending these fairs. The trip generally takes them out into the country, in the case of " city folks," or to their own or a neighboring parish, in the case of those more rurally situated. For the urbans the occasion may be a visit to the old home parish, or to a former beloved pastor, or assistant, or clerical friend " in the sticks ". For the country folks themselves, picnicking is either a matter of neighborliness and good will, or almost a matter of life and death, if the picnic happens to be in their own parish. For the annual picnic, in many small country places, is the salvation of the church. From it comes the necessary revenue to tide the parish over the winter, cover extraordinary expenses, make repairs and the like. " The Picnic " is the big event of the social year. What preparations have been made for it! Money has been collected; foodstuffs have been begged or bought; stands have been erected; tents have been put up; a band has been hired; all kinds of " prizes " for the different booths have been purchased or solicited. And what a calamity if it should rain! That possibility is of such grave import that it is thought only right and proper for the pastor to sing a High Mass on the great day and thus beg heaven to avert storms and tempests from the vicinity. *A fulgure et tempestate, libera nos, Domine!*

The picnic itself, in full blast, is a study for the psychologist. The music is playing, the children are shrieking, the workers are advertising their wares. Here is a perspiring gentleman in an apron, slapping " hot dogs " together with gusto. There is a group clustered around a " wheel," at a stand where one places a coin on a number and then hopes the wheel will stop at the right moment. Yonder is a crowd of youngsters and oldsters both, wholly absorbed in three soup-plates floating about within a washtub full of water, the object of which is to inveigle innocent patrons into pitching pennies that will stay in the plates; no easy task, as the proud possessors of the prize balloons will tell you. All the old favorites are in evidence: candy booth,

fruit booth, fancy booth, games of chance for prizes. And thank heaven, it is a hot day! Tub after tub of ice cream is deftly transformed into myriads of ice cream cones by efficient young ladies; and various other means are available for quenching the great picnic thirst, to the huge relief of the thirsty and the notable benefit of the general fund.

Ah yes! Ho! for the picnic! It is a great event.

Whatever may be said for or against church fairs and picnics, one thing is certain. The idea of getting people together at or near the church for the purpose of having an enjoyable, even hilarious time, and of incidentally contributing to the support of the church, is a very old and orthodox one. Some would even call the practice apostolic, or near-apostolic.

In the early centuries of the Church—first to fourth, about—there was a custom known as the *agape*—literally, " brotherly love ". The early Christians would in many places gather of an evening, generally about Easter, after the reception of the Eucharist, and partake of a full supper. After the meal lamps might be lighted and hymns sung.

The *agape* was primarily liturgical in character; and although it may seem a trifle impious to connect it with our modern church picnic, there is at least a point of resemblance in the common partaking of a meal. At any rate, various authorities make the *agape* the predecessor of another historical custom that certainly has a clear connexion with our church picnics and fairs. This custom was the English " wake ".

The wake was a church festival held on the day of the church's dedication, or the feastday of the martyrs whose relics might be kept in the local church. It is mentioned by Bede,[1] and so has a hoary antiquity. On the occasion of the wake, booths were erected, a meal was eaten, and various games and entertainments took place.

The name " wake " derives from the fact that in time the festival began on the vigil of the day to be celebrated, and the parishioners passed the night in prayer and devotions—they watched, or " waked ".

Although the derivation of this institution from the *agape* may be probable, it seems more probable that the wake had a

[1] *History I*, 30.

pagan ancestry. We read in the passage from Bede above alluded to, that Pope Gregory the Great wrote a letter to Melitus, a British abbot, in which he said that, " whereas the people were accustomed to sacrifice many oxen in honor of demons, let them celebrate a religious and solemn festival, and not slay the animals *diabolo,* to the devil, but to be eaten by themselves, *ad laudem dei,* to the praise of God.[2]

Quite often the celebration of the wake was transferred from the day itself to the following Sunday, in order not to multiply holidays. Thus, there is good and ancient precedent for running church picnics and fairs on Sundays.

There is a description of a typical wake in the *Spectator,* No. 161: " I was last week at one of these assemblies, which was held in a neighboring parish; where I found their green covered with a promiscuous multitude of all ages and both sexes, who esteem one another more or less the following part of the year according as they distinguish themselves at this time. The whole company were in their holiday clothes, and divided into several parties, all of them endeavouring to show themselves in those exercises wherein they excelled, and to gain the approbation of lookers-on." The principal sports alluded to were cudgel playing, wrestling and football.[3]

In some parts of Northern England the wakes gradually came to be called " Hoppings," from the fact that a principal feature of them was " hopping," or dancing. And so, the smart college student who thinks he uses the latest slang when he talks of going, let us say, to the " May Hop," is anticipated some hundreds of years by the rustics of England. As to what steps were danced exactly, one cannot be too dogmatic; but the following would look like a rather good description of a medieval " Big Apple ": " Haec enim saltatio, qua corpus in altum tollitur ope robustissimorum illorum musculorum qui ossibus femoris et coxendicis movendis dicati sunt, praecipue agitur." When our fathers hopped, they hopped, and they didn't mince either their words or their steps.

[2] This naive translation is from Joseph Strutt, *The Sports and Pastimes of the People of England,* London, 1850, p. 365. Strutt's work was first issued in 1801.

[3] Here, and at other points in this paper, the data have to do with post-Reformation times and with Protestant parishes; but from a comparison of many parallel cases it is evident that the popular customs of the people were but a reflexion of the Catholic Middle Ages.

Similar to the church wake was the church "ale". It took place generally about Easter or Pentecost, whence the terms "Easter Ale" and "Whitsun Ale". It is in the accounts of the church ales that we come across the specific idea of church support. "The church wardens and other chief parish officers, observing the wakes to be more popular than any other holidays, rightly conceived that, by establishing other institutions somewhat similar to them, they might draw together a large company of people, and annually collect from them, gratuitously as it were, such sums of money for the support and repairs of the church, as would be a great easement to the parish rates. By way of enticement to the populace they brewed a certain portion of strong ale, to be ready on the day appointed for the festival, which they sold to them; and most of the better sort, in addition to what they paid for their drink, contributed something toward the collection. . . ." [4]

The same source gives us also some more specific information: "In Cornwall . . . two young men of a parish were annually chosen by their foregoers to be wardens, who, dividing the task, made collections among the parishioners of whatever provision it pleased them to bestow; this they employed in brewing, baking and other acates (provisions), against Whitsontied, upon which holidaies the neighbours meet at the church house, and there merely feed on their own victuals, contributing some petty portion to the stock. When the feast is ended, the wardens yield in their accounts to the parishioners; and such money as exceedeth the disbursements, is layed up in store to defray any extraordinary charges arising in the parish."

Anyone who has attended one of our modern church fairs or picnics will find many parallels between them and the sort of events above described.

Nor must it be thought that in the Middle Ages patrimonies and tithes took care of everything. There were many churches that had not sufficient income from such sources, and so had to depend upon free contributions of the faithful. This was particularly true in France and England after the long difficulties about investitures.

[4] Strutt, *op. cit.*, p. 367.

The amusements characteristic of church ales will in many cases seem somewhat strange to us. Thus, there was playing at cudgels, which has already been noted. In this pastime the swains indulged in " breaking one another's heads in order to make some impression on their mistress's hearts ". Football and wrestling matches were frequent. Less strenuous than these was the whistling match. " He that could whistle clearest, and go through his tune without laughing, to which at the same time he was provoked by the antic postures of a merry-andrew [clown], who was to stand upon the stage and play his tricks in the eye of the performer " . . . this example of perseverance and self-control was awarded a prize.

A note of melody relates the whistling match to the jingling match. " The performance requires a large circle, inclosed with ropes, which is ocupied by as many persons as are permitted to play. They rarely exceed nine or ten. All of these, except one of the most active, who is the jingler, have their eyes blinded with handkerchiefs or napkins. The eyes of the jingler are not covered, but he holds a small bell in each hand, which he is obliged to keep ringing incessantly so long as the play continues . . . In some places the jingler has small bells affixed to his knees and elbows. His business is to elude the pursuit of his blinded companions, who follow him, by the sound of the bells, in all directions, and sometimes oblige him to exert his utmost abilities to effect his escape, which must be done within the boundaries of the rope, for the laws of the sport forbid him to pass beyond it. If he be caught in the time allotted for the continuance of the game, the person who caught him claims the prize; if, on the contrary, they are not able to take him, the prize becomes his due." [5]

Other amusements at church ales were Hunting the Pig, in which a pig with a greased tail was set free in the crowd and awarded to the one who held him fast by the caudal appendage; Sack Running, or racing whilst tied up in a sack; Wheelbarrow Races, in which the racers guided the barrows blindfolded to a distant goal; Grinning Matches, in which the contestants thrust their heads through horse collars and endeavored to outdo each other in facial contortions; Smoking Contests, the winners of

[5] Strutt, *op. cit.*, p. 370.

which either consumed a pipeful of tobacco quickest, or kept the tobacco alight longest; Hot Hasty Pudding Matches, wherein he who downed the largest amount of hasty pudding in the shortest time was adjudged the winner.

More familiar than most of the above will be some items from the "Accompts for the Whitsontied Ales, 1624," found in a vestry at Brentford.[6] The chapel wardens had officially inscribed in a sort of program for church management "that the inhabitants had for many years been accustomed to have meetings at Whitsontide, in their church-house and other places there, in friendly manner, to eat and drink together, and liberally to spend their monies, to the end neighbourly society might be maintained, and also a common stock raised for the repairs of the church, maintaining of orphans, placing poor children in service, and defraying other charges."

Among the accounts for the year mentioned were:

	£	s	d
"Cleared by the pigeon-holes	4	19	0
"Cleared by hocking	7	3	7
"Cleared by riffeling	2	0	0
"Cleared by victualing	8	0	2
	£ 22	2	9"

"Pigeon-Holes" was a form of a familiar game in which balls were rolled through holes or arches that looked like the entrances into a dovecote. "Hocking" consisted of leading a rope across a highway or sidewalk, binding (another name for hocking) those who were tripped up, and not freeing them until they had made a contribution to the good cause. One day the women hocked the men, and on the following day the men the women. A popular time for this profitable amusement was the Monday and Tuesday following upon the second Sunday after Easter.

"Riffeling" of course is raffling, and "victualing" is clear enough.

From the church wakes and church ales the secular fairs of the Middle Ages were directly descended; and our own im-

[6] Cf. Brand-Ellis, *Observations on the Popular Antiquities of Great Britain*, London, 1853, I, p. 280. The specific instance here is, of course, post-Reformation.

mense world fairs—Chicago several years ago, New York in 1939—have therefore a medieval and Catholic background. One may go back even farther and maintain that the secular fairs come to us from pre-Christian ages. Ancient Egypt had numerous fairs along the valley of the Nile each year at flood time. In Greece fairs were held in conjunction with funeral games. Pagan Ireland had various fairs, the most famous of which was the Feis of Tara, an imposing event signalized by the announcing of new laws, conducting of markets and running of horse races. But it remains true that the secular fair of the Middle Ages traced its direct descent to church ales and wakes, or their equivalents. There were many such fairs, some of them very famous. One may enumerate the fairs at Greenwich, Frankfort, Peterborough, Beaucaire, Edmonton, Leipsic, Donnybrook in Ireland, Llandaff in Wales, and those in a number of towns in Champagne.

The latter may be taken to typify another angle of fairs in connexion with church support. Even when the fairs were purely commercial in purpose, ecclesiastical organizations and foundations often stood to derive benefit from them. A nearby abbey or church might receive a grant from the temporal ruler of the district whereby it was entitled to certain revenues or taxes coming from the fair. Such rights and privileges at times assumed major importance and were the subjects of official ecclesiastical pronouncements. The returns in some cases certainly must have been considerable. The monks of St. Ayoul of Provins were entitled to the total proceeds that came in during the first seven days of the fair of St. Ayoul.

In these fairs of Champagne the wines of Champagne and the *cervoise* or beer were important items of commerce. And among the frequenters of the fairs were regularly the nearby monks and the secular clergy, who mingled with the throngs as a matter of course.

The oldest medieval fair whose history can be traced back without interruption was that of St. Denis at Paris, founded in 630 by Dagobert I. It gradually developed into two fairs: the original one in the fall, of St. Denis, and another in the summer at St. John's Day (24 June), known as the Foire du Lendit. The latter opened with quite a religious fanfare, including a

sermon by the Bishop of Paris himself. The proceeds accruing from the rental of stalls went to the abbots of St. Denis.[7]

Perhaps the best known of the medieval fairs in England was the one named after St. Bartholomew. This took place in London, in that portion of the city now called West Smithfield, north of the Thames. The fair got its name from the nearby priory, hospital and church of St. Bartholomew, founded in the twelfth century by one Rahere, prebendary of St. Paul's, after purportedly seeing a vision of St. Bartholomew during a pilgrimage to Rome. The fair was originally in the churchyard of the priory, and was held for the benefit of the clothiers and drapers. It gradually lost much of its industrial complexion and became mostly a matter of pleasure and dissipation.

" Rare Ben Jonson " wrote in 1614 his play *Bartholomew Fair,* which gives many curious sidelights on the event as it was at the time. In 1825 William Hone, the antiquary, visited the fair with the express purpose of making notes on what had by then become an ancient, if not venerable, relic. After a general description of the site and of the activities going on, he gives a detailed account of the various shows which he found in different booths.[8] Show I was a motley series of scenes or tableaux: " Murder of Mrs. Ware—The Executing of William Probert—A view to be seen here of the Visit of Queen Sheba to King Solomon on the throne—The Greenland Whale Fishers," etc. Show II—" only a penny—only a penny—walk up, pray walk up "—presented " MISS HIPSON, the Middlesex Wonder; the largest child in the Kingdom, when young the Handsomest Child in the World.—The Persian Giant.—The Fair Circassian with Silver Hair.—The Female Dwarf, Two Feet Eleven Inches high," " and other wonders." And so the extraordinary attractions went on through a set of jugglers, a menagerie, a mare with seven feet, and the like, down to Show XVI, which exhibited " Real Wonders "—" Only a Penny!"—" Wonders of the Deep! "—" Prodigies of the Age!"—a " Learned Pig! "—and sundry other marvels, all " To be seen in a Commodious Pavilion in this Place ".

[7] Cf. James Westfall Thompson, *An Economic and Social History of the Middle Ages,* New York, 1928, *passim.*

[8] Cf. *The Every-Day Book,* London, 1825, I, 1166 *sqq.*

Bartholomew Fair had many of the amusements now distinctive of our midways at summer resorts. ". . . There were swings without number, besides roundabouts and up-and-downs. In the latter, the 'young gentleman,' with his fair partner, was elated by the undulating motion, or rather vertical rotation of the machine; and while thus in motion, could survey the busy scene around, and hear its roar. The effect cannot be described which a stranger experienced upon entering Smithfield, and beholding the immense number of these vehicles, which appeared as if soaring into the clouds."

Wakes, ales and Bartholomew Fair itself, like the *agape* of the ancient church, were gradually suppressed for the most part because of the excesses and abuses they led to. As early as the tenth century a canon of King Edgar warned those who went to wakes " to pray devoutly, and not to betake themselves to drunkenness and debauchery ". We are told that at the wakes " the peepul fell to letcherie, and songs, and daunces, with harping and piping, and also to glotony and sinne; and so turned holyness to cursydness; wherefore holy fadres ordeyned the pepull to leve that waking and to fast the eveyn. . . ." [9] Stubs [10] informs us that " the poore men that beare the charges of these feastes and wakesses are the poorer, and keep the worser houses long tyme after. And no marvaille, for many spend more at one of these wakesses than in all the whole yere besides." The voice of the Puritan is heard with especial clarity in the following criticism, from a work published in 1641: " Popery and Profannes, two sisters in eveil, had consented and conspired in this parish, as in many other places, together to advance their idols against the arke of God, and to celebrate their solemne feastes of their Popish Saints, as being the *Dii tutelares,* the speciall patrons and protectors of their church and parish, by their WAKES and VIGILS, kept in commemoration and honour of them, in all riot and excesse of eating and drinking, dalliance and dancing, sporting and gaming, and other abominable impieties and idolatries." [11]

[9] Strutt, *op. cit.,* p. 365. The quotation is from an old author represented in the Harleian MSS.

[10] *Anatomie of Abuses,* 1589.

[11] Cf. Brand-Ellis, *op. cit.,* II, p. 11.

Eventually, because of various abuses, the wakes and ales were suppressed, although there was a revival of them under Charles I, who nevertheless ordered " that all disorders . . . be prevented or punished, and that all neighborhood and freedom, with manlike and lawful exercises, be used ".

The secular fairs also led to many abuses, as can be seen in different accounts of the typical Bartholomew Fair. We find a scathing condemnation from the early eighteenth century in *The Observator* for 21 August, 1703: " Does this market of lewdness tend to anything else but the ruin of the bodies, souls and estates of the young men and women of the city of London, who here meet with all the temptations to destruction? The lotteries, to ruin their estates; the drolls, comedies, interludes and farces, to poison their minds, &c. and in the cloisters what strange medley of lewdness has that place not long since afforded! Lords and ladies, aldermen and their wives, 'squires and fiddlers, citizens and rope-dancers, jack-puddings and lawyers, mistresses and maids, masters and 'prentices! This is not an ark, like Noah's which received the clean and unclean; only the unclean beasts enter this ark, and such as have the devil's livery on their backs."

We are informed that " at the beginning of the nineteenth century a favorite amusement of the assembled blackguards was to surround some respectable woman and tear the clothes off her back "! [12]

In 1700 the Lord Mayor and aldermen of London issued a decree against the lotteries at Bartholomew Fair, and subsequently against other features characteristic of it, like shows and exhibitions. Yet, as we have seen, in 1825 the fair was still going full blast. But in 1850 the Lord Mayor proclaimed the famous fair for the last time.

At present in Catholic circles the history of the wake and the fair seems to be repeating itself. Different bishops have forbidden such affairs in whole or in part. That there have again been abuses goes without saying. There are " Bingo " games where the stakes run into the hundreds of dollars and a veritable gambling fever is engendered; picnics at which all kinds of excesses have taken place; card parties and similar af-

[12] Walsh, *Curiosities of Popular Customs*, Philadelphia, 1925, p. 415.

fairs which, for one reason or another, were a disgrace to the organizations sponsoring them.

Not that episcopal concern over such abuses is anything new in our country. In 1866 our Bishops gave a decided warning through the Pastoral Letter of the Second Plenary Council of Baltimore: "We warn our people most solemnly against the great abuses which have sprung up in the matter of fairs, excursions and picnics, in which, as too often conducted, the name of charity is made to cover a multitude of sins. We forbid all Catholics from having anything to do with them except when managed in accordance with the regulations of the ordinary, and under the immediate supervision of their respective pastors."

This quotation and the whole history of fairs and picnics are proof enough that such affairs are of themselves indifferent, that they can serve a good and bad purpose.

Suppose we consider the objectionable angle first, and restrict ourselves to picnics in rural localities. What elements in them can become sources of scandal? There are two, principally; and very bluntly put, they are drinking and gambling.

With regard to the first, it seems safe to say that at no church affair should any kind of strong liquor be dispensed. As for lighter refreshments, like beer, ale, a diluted punch, etc., much may depend upon the locality and the customs of the people. Certainly, there are some places in the United States where the public drinking of beer or ale at outdoor affairs is taken as a matter of course. A good deal will also depend upon the amount dispensed, the way it is dispensed, the location of the refreshment stand on the grounds, the persons who run the stand, and the like.

As for the gambling, it ought to be clear that the average money-making amusement at fairs and picnics is not essentially gambling at all. Everybody understands that the device is so arranged as to assure a certain percentage to the church. The stake is usually a small prize, and people take part in the game not so much for gain as for amusement. The average patron of a country picnic goes out with a definite sum in his pocket, and with the intention of spending that much and no more. If he wins something, well and good; if he does not, "Oh, it's

all for the church, anyhow." Further, there is generally a definite limit imposed upon " wheels " and similar devices, and so the danger of any large-scale gambling is avoided.

Perhaps the best proof that real gambling is absent from most fairs and picnics is the fact that there is no class of professional gamblers who make it a business to attend them.

But do the children suffer any harm from partaking in these games and amusements? It seems rather far-fetched to maintain that they do. The children are quite generally given a small sum by their parents, and then have the thrill of spending it as they see fit: which they do in the same charitable spirit that characterizes their elders. And the fun they have in " taking a chance " and here and there winning something—a balloon, a stick of candy—is certainly an innocent sort of thing from which no dire consequences need be expected.

Now let us see what we can say in favor of rural picnics and fairs. They serve as a sort of " old home " event for former parishioners. They are essentially a family amusement; and in these days, when amusements tend more and more to split up the family and send it on its divided ways, something that keeps the family together is of itself a decided benefit. They effect an *esprit de corps* among the parishioners, uniting them as nothing else would in a common effort for the good of the church. They offer the occasion of real charity to those who attend them. They afford innocent amusement to many good, simple souls. They give the urban brethren a breath of clear, country air, and the urban kiddies a chance to find that milk comes from other sources than milk bottles. Above all, they keep any number of our smaller country churches above water.

It would perhaps be better and more fitting if our churches could run themselves without fairs or picnics or card parties or entertainments of any kind. This is especially true of large urban parishes, where the numerous parishioners might, without too much sacrifice, support the church through direct contributions. But there is many a small country church in our fair land (no pun!) that could not possibly exist without its annual picnic. There may be twenty or thirty or forty families: probably mostly farmers, subject to all the uncertainties of agriculture, and with barely enough money to keep the bank wolf

from the door. What would these places do without assistance? And how get assistance unless the " city folks " can be wheedled into coming out by some sort of amusement, by some pretext, by some show at least of value given for value received? In an ideal world the country pastor and his parishioners might send out a yearly notice saying: " The first of June is our annual donation day. Please send five dollars." But the world being what it is, and people being what they are, it is to be feared that a picnic will always be far more effective than a straight appeal to charity.

And if people insist upon combining their charity with amusement, what then? We Catholics are not of that Puritanical strain that looks upon card playing as a sin, and holds the Sabbath to be desecrated by a baseball game, and would brand even the playing of tiddle-dy-winks for pennies as the horrible vice of gambling, and considers a sip of wine as an incipient capitulation to the " Demon Rum ". *Mehr Freude,* demands one of our spiritual books; and there is no reason why a country picnic, properly and decently conducted, should not bring *mehr Freude* to its patrons, to the parishioners who run it, and to the pastor who supervises it.

EDWARD S. SCHWEGLER

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THE SECRET OF THE INFLUENCE OF JOCISM.

An Outstanding Achievement of Christian Realism.

"THE greatest misfortune of the nineteenth century was that the Church lost the working class." So runs a statement of His Holiness, Pope Pius XI. Millions and millions of workers enrolled themselves in the ranks of atheism and materialistic Socialism.

A young man, Joseph Cardijn sadly experienced this scandal. He was born on 13 November, 1882, of a working-class family and in 1896 he obtained permission from his father to carry on his studies for the priesthood. From that moment his former classmates who went into workshops, would no longer have anything to do with him, simply because he was studying to be a priest. Though he came from humble parents and had always been one of themselves, they now considered him as a traitor to their class. That experience determined him to devote his life to the work of bridging this gap between priest and workingmen. His father died when he was still at the seminary. He realized that his father's death was due to overwork entailed by the cost of his long training. Beside his father's dead body, he consecrated his whole life to the working class. While still a student he set about preparing himself for this lifework; for example, he spent his holidays in 1906 and 1907 in England investigating the trade unions and meeting their leaders.

In 1912, he was appointed curate at Laeken, a suburb of Brussels. The young curate soon realized that the working class of his parish had to accept the wages and conditions of employment, however unhealthy they might be, that were offered them or starve. He gathered round him a group of young workers, both men and women, to undertake inquiries on their working conditions. They had to work eleven, even twelve hours a day, for starvation wages. Father Cardijn gave public lectures in order to get money to help them. It often happened that listeners left the meeting, simply because he stated that the poorest working girls had a soul like the women of means who composed his audience.

During the great war he was twice sent to prison by the German military authorities for his patriotism. Father Cardijn availed himself of these periods of imprisonment to think out,

in the light of his former experience, the solution of the problem of wage-earning youth. Already the main outlines of the future movement were clear in his mind, and were to be worked out in detail in his " Manual of the *J. O. C.*" (Young Christian Workers), which was first published in 1925.

Up to 1920 the action of the groups created by Father Cardijn was limited to the parish of Laeken. In 1920, the young workers movement was extended to a few parishes in Brussels and to some villages in the country. Little by little the movement spread through all Belgium, continually improving its methods. It took its present form in 1924. Since then it has been called " Jeunesse Ouvrière Chrétienne " or J. O. C. (Young Christian Workers). It has grown entirely from experience and is undeniably stamped with that realism which is so typical of the Flemings. In 1924, too, the J. O. C. was appointed by the Bishops of Belgium as Catholic Action for working youth. The groups of young women workers, formed in 1912, adopted in 1925 the rules of the J. O. C. and took for name, " Jeunesse Ouvière Chrétienne Féminine " or " J. O. C. F." (Young Christian Women Workers). Every youth, boy or girl, between the age of 14 and 25, who is at work in factory or office or who hopes to work there eventually, may become a member of the J. O. C. His Holiness Pius XI says in *Quadragesimo Anno:* " The first apostles of the workers must be the workers themselves." So, even before the Sovereign Pontiff had asked that Catholic Action be organized in each social class, the J. O. C. practised this method. Thus, by the grouping of like workers together, the J. O. C. convinced them that union was a necessary step. Without this they would be unable to correct the abuses of the present economic régime.

The J. O. C. aims to reclaim to the Christian faith all the working class. Its prayer expresses well its program:

Lord Jesus, I offer Thee this day, all my work, my hopes, and struggles, my joys and sorrows.

Grant me and all my fellow workers the grace to think like Thee, to work with Thee, to live in Thee.

Make me able to love Thee with all my heart, and serve Thee with all my strength.

Thy kingdom come in all our factories, workshops, offices and in all our homes.

May those of us who to-day may be in danger of sin remain in Thy grace, and may those who have died on Labor's battlefield rest in peace.

Sacred Heart of Jesus, bless the young Christian workers.

Sacred Heart of Jesus, sanctify the young Christian workers.

Sacred Heart of Jesus, Thy kingdom come through the young Christian workers.

Queen of Apostles, pray for us.

The J. O. C. does not merely teach the Gospel, but aims primarily to remedy the evils and wrongs that assail the young workers, by helping them in every walk of life. The lack of elementary schools to train boys and girls for their daily lives and to awaken their consciousness to the practical value of the Faith, is a sad fact; but one that is readily realized by the J. O. C. It educates its members for their family, social, vocational and eternal destiny. It inspires the young workers to be enthusiastic about their daily lives, in showing them on every occasion the necessity of setting a good example in their environment. In order to help them, the J. O. C. has created different services; for example, employment bureau, vocational guidance service, training meetings for boys required to go to the barracks (as military service is compulsory), planned visits to hospitals and sanatoriums, and general help and supervision in the workshops for young workers entering their careers.

Men are by nature unable to achieve even their individual aims without being helped by the community. Therefore the J. O. C. aims to improve, to make wholesome, and then to Christianize the environments of the young workers, and ultimately the whole mass. The most typical of the methods used by the J. O. C. to achieve that end is the spreading of a nucleus of trained young men and women among the workmen in factories, shops, offices, and in the working districts. The nuclei must act as leaders in the whole mass and give it that savor of life that is truly Christian. They awaken and carry the sense of social justice and helpfulness into every walk of life.

To train the Jocists, to back and support the nucleus, to form public opinion for social aims, to act on the public powers, an adequate structure is needed. The J. O. C. is built on a federal basis. The first stage of the movement is the parish. The parochial sections are united by 68 regional federations, are grouped into four national federations, according to languages;

Belgium being bi-lingual. In one section of Belgium, Walloon is spoken. This is a distinct language in itself, having been formed under and influenced by the Latin, German and French. Another section of Belgium speaks the Flemish language, one influenced by or more closely approximating the Germanic tongues, but enjoying a literature which may be compared to that of other nations. The unity of the movement is ensured by 150 standing propagandists appointed by the national headquarters and the regional federations. National and regional study weeks are held at regular intervals. The second stage is for parish leaders; the national stage for regional leaders. These study weeks are, as a matter of fact, high schools for the working youth. The national, regional, and local leaders are required to go into retreat for some days, several times a year. Furthermore the national and regional leaders go into recollection (short retreat) for one day each month.

As the J. O. C. is a branch of Catholic Action (lay apostolate), the hierarchy appoints priests as assistants at each stage of its structure. The assistant's task is a difficult one. He may not act as a leader but must be the formative element and adviser for leaders. The Very Reverend J. Cardijn, Honorary Canon of the Cathedral Chapter of Malines (since 1929), was appointed National Chaplain of the four branches of the J. O. C. by the Belgian hierarchy.

The influence and success of Jocism derive from its keen sense of the importance of leadership. The slogan, " The right man in the right place," is nowhere found in its publications, but is present in its daily working and throughout every stage of its organization. When a Jocist section is about to start, the priest who has decided upon the task, chooses three or four young workers. Before selecting his collaborators, he makes sure that first of all these young men are ready to devote themselves at all costs to the service of their companions. Furthermore, they should be endowed by nature with the gift of leadership. Just as painters or musicians are " born," so are leaders. Even when the J. O. C. is established in a region, the most difficult task of the priest is in selecting men who fulfil the two conditions enumerated above. Leaders can no more be made than iron, lead or poets. As iron must be sought for and discovered, so must the priest look for young men able to exer-

cise ascendancy over their equals and to leaven the group of them. The young men are encouraged to take an interest in the study of the people with whom they live and with whom they work. They are trained by practice to observe what is going on around them and to get their fellow workers to express their opinions. What do they think of their life as workers? Do they regard their vocational condition and their lot in life as something so constructed that only a revolution like a Bolshevist, Fascist or Nazi upheaval or State totalitarianism can change it? What do they think of the solution of the economic problem in Russia and elsewhere? Can they hope for better technical and social conditions of work under the present economic régime? Do they think this can be brought about? The leaders also question the young workers with whom they are in touch on their daily lives: that is, on the impossibility of finding work elsewhere other than in coal-mining districts where there is nothing but the coal industry; about accidents at work; in a word, about all the incidents in their daily life as young workers or what they think about their present work, why they went into this factory rather than another; how they got through their first day's work and what reception they got from their fellow workers? The J. O. C. has succeeded in inducing the working people to exchange notes and ideas; give their impressions, mention the difficulties and troubles they meet whilst at work.

In this way a chain of systematic investigations are made throughout the country. The inquiries on the present conditions of life of the working class and on its mentality are among the characteristics of the J. O. C. A priest is placed in charge of them. He is careful to avoid being the agent of the inquiries. He bears always in mind the separation of the Church from the working people and the suspicion of workers toward the clergy.

The question of hygiene among young workers is also to be taken into account during the 1938 campaign. The question will be divided into three periods of four months each. The first period of the inquiry will be limited to individual hygiene of young workers in the different regions where they live. It is to be concerned with personal cleanliness, lodgings and food of young workers. How many meals do they take daily?

Where and when do they eat? Of what do their meals consist? The inquirers search for means of publicity, pictures, drawings, bills, slogans adapted to the locality in which they work. Thus the attention of youth will be attracted to hygienic questions and to their importance. Following the inquiry, the results will be considered at a study week. The means of remedying abnormal situations will be sought, as well as the best means of applying the remedies. During the second period, inquiries will be made as to the manner in which hygiene is practised in factories, and particularly on the means of preventing accidents during work hours. The third period will be concerned with hygiene during leisure, holidays, sports, physical exercises and so on. Here the public health campaign undertaken recently by the British Government may be recalled. This third inquiry will lay stress on the growing worship of the human body. Sensuality, practised under the pretext of hygiene, idleness, sun-bathing will be shown up. The Christian idea of health and hygiene will be explained after the results of the third period of investigations have been summarized. With the help of such investigations it is possible to establish the social, moral and cultural balance of a region or even of a country. There are very few countries in the world where such inquiries do not reveal conditions that are a disgrace to our present civilization.

To awake and train the social sense of Christianity, the J. O. C. will carry on a campaign during 1938. It will run parallel to the investigations that are being made into hygiene. It will be conducted following the results of an inquiry which was made to find out the best means to make young workers really understand the usefulness of the Church, its unity and the importance of obedience to the hierarchy. By means of conversations and personal contact the religious ignorance of the workers is discovered. Thus the J. O. C. concerns itself first with all the conditions in the life of the young workers; then it seeks to christianize them. The late Cardinal Bourne used to say: "Civilize, then christianize". The campaign carried on by the J. O. C. to make the Mass understood emphasizes its methods of religious teaching. The topic of this campaign cannot be better explained than by quoting a passage of the lecture of Canon Cardijn. It was given at the Social

Week of Rheims on 26 July, 1933. "Now go; it is up to you to make your day a continuous Holy Mass. Do it in union with all those offered up by the Pope, the bishops and priests throughout the world. Such a Mass will sanctify all your lives." During the campaign, Jocists were taught that the priest offers at the Offertory not merely the host, but all mankind. Each Jocist has been brought to understand that his work in the factory, the workshop or office has been offered to God by the priest during Mass. They themselves must will to join in this offering. At the moment of the Consecration they consecrate their lives as workers to God and according to Saint Paul, and in this way they complete the sacrifice of the Cross. This truth of course is not new. What is new is that it is being put into practice by young workers. The Jocists have been shown that all their life is made divine by the Mass. For them their work, their daily life, is a prolongation of the Mass. The bench on which they work becomes their altarstone, the factory their chapel.

The J. O. C. has acted on similar lines concerning the sacraments of Matrimony and Holy Orders. Again the Church's social doctrine is explained in each case and learned by the young workers. Leaders avail themselves of the weeks set aside to study the results of inquiries that are examined, analyzed and synthesized to search for the practical means to have the mass of workers penetrated with such doctrine.

The teaching given in these opportunities is entirely specialized to suit the circumstances and the problems that arise for the working classes. It is effective, because it is given by young fellow workers and because the Jocists have been schooled and are supported by a movement of young workers. The J. O. C. can teach the Christian spirit to its members because it is a movement that is neither created nor supported by any social group or political party. The Jocists accept solely the Church's authority. One must assist at a Jocist study week to be really persuaded that they are determined to show that their movement is essentially of a working-class character and is totally independent of any other political or social organization.

The Jocists have become convinced that the clergy alone are powerless to rechristianize the workers. They realize that Catholic workers are not merely seeming but real members of

the Church. In this way the Jocists act as militant members of the Church. They are, if one can say it, lay priests and have an apostleship among the working classes which is proper to them. They alone can fulfil it, since priests are unable to undertake this task. Without the action of the young workers in their families, their factories and their environment the Church cannot pursue its mission to-day. The young workers have been persuaded by the J. O. C. that Catholic Action is the means of making them helpers for the clergy. The first condition imposed upon the Jocists is to be Christians in their individual, family and vocational life. To make Jocists enthusiastic in the apostolic practice of their faith, their leaders recall facts emphasizing the result of the individual action. The following was first mentioned on 6 September, 1936, at the anniversary of a parish section of the J. O. C. Bishop Carton de Wiart, Auxiliary to the Cardinal Archbishop of Malines, speaking to this assembly, stated the following: " Some weeks ago, one of the deans of Brussels was asked by an old workman to baptize him. The Dean discovered that the man had never received any religious instruction at all and asked him why he wanted to be baptized. The reply was: ' In the factory where I work, I noticed a young man who is always obliging, good-tempered; he never pays attention to obscene stories. He has interested me, and seeing such calmness and decency in such a place I asked him: ' How is it you manage to live here differently from the others? ' The young man replied: ' I am a Jocist and the J. O. C. has taught me what a baptized person is; whatever you see me do here, is due to my baptism.' Then the old man added: ' I too have come to be baptized, to help me to live differently from the others.' "

The foregoing is one evidence that the J. O. C. has penetrated into every walk of the life of the workers, also the measure in which it has succeeded in making slowly but surely the working class turn to Christian teaching.

LOUIS VANHOUCHE

Brussels, Belgium.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

DECRETUM: CONDITIONES AD VALIDAM SACRARUM "VIAE CRUCIS" STATIONUM ERECTIONEM EX NOVO STATUUNTUR.

Iamdiu ac saepe huic S. Tribunali significatum fuit, multiplicitatem conditionum ad validitatem erectionis stationum "Viae Crucis" hucusque requisitarum haud raro occasionem dedisse omissioni, ut plurimum involuntariae, unius vel alterius ex iis, et consequenti exinde invaliditati erectionis eiusdem. Huic lamentabili defectui infra scriptus Cardinalis Maior Paenitentiarius occurrere efficaci remedio cupiens, totam rem deferendam esse Summo Pontifici censuit. Itaque Sanctitas Sua, in audientia eidem benigne concessa die 11 mensis Ianuarii vertentis anni, spirituali animarum piarum bono semper prospiciens, ac summopere exoptans ne christifideles priventur sacris indulgentiis, huic salutari exercitio adnexis,—quas Ipsemet ex novo statuerat per Decretum "Pium Viae Crucis exercitium" sub die 20 Octobris 1931—abrogatis singulis conditionibus hactenus vigentibus, benigne decernere dignatus est ad validam stationum "Viae Crucis" erectionem sufficere ut sacerdos, idcirco rogatus, debita facultate sit praeditus, iuxta Decretum "Consilium suum persequens" datum die 20 Martii 1933; prorsus tamen decere, ratione praesertim ecclesiasticae disciplinae, ut singulis vicibus,

nisi agatur de locis exemptis, accedat venia Ordinarii loci, ubi facultas exercetur, saltem rationabiliter praesumpta, quando Ordinarius facile adiri nequeat. Praeterea eadem Sanctitas Sua statuit ut omnes " Viae Crucis " erectiones, quacumque ex causa hucusque invalide peractae, huius Decreti vigore sanatae maneant.

Contrariis quibuslibet etiam mentione dignis minime obstantibus.

Datum Romae, ex aedibus S. Paenitentiariae, die 12 Martii 1938.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. S. LUZIO, *Regens.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

TRAINING TO LITURGICAL PIETY.

In discussing any question concerning those subjects intimately connected with the priesthood, there can always be made, with some degree of further enlightement, a distinction between knowledge acquired and the practical application of that knowledge. It is thus with the question of training to liturgical piety. There are, as we all well know, thousands of volumes that train one to piety, but the virtue arrived at many times is not much akin to a gift of the Holy Ghost.

To consider the etymological meaning of liturgy is not of much practical avail. To know that our word "liturgy" comes from the French *liturgie* through Low Latin, *liturgia* through the Greek λειτουργία, a public service, the public service of God, public worship: or (in an assumed form) from γεῖτος, belonging to the people, public (from λάος, γεως, the people) + the root of ἔργον; to know this is not so important for practical piety, although it serves to philological edification. To discuss the Greek Liturgy of St. James, the Syriac Liturgy of St. James, the Armenian Liturgy of St. Gregory the Illuminator, the Liturgy of St. Basil, or the Ethiopic Liturgy known as the Canon Universalis or Liturgy of the Apostles, or the Sacramentaries of Leo, Gelasius, or Gregory—to discuss these liturgies may make a profound student, but it will not necessarily make a man more pious. The ability to unravel the intricacies of various rites is second, for example, to the ability to feel compunction.

What is all important in the training to liturgical piety is to know the reason, the foundation of liturgy. Why have liturgy at all? What is its source? Of what worth is liturgical piety? Or, what price liturgical piety? And when we not only know

but are persuaded that our liturgy is built around Golgotha, and has its origin in the Blessed Christ, the Divine Barterer of souls, skilled in His trade, and the Divine Carpenter killed in His trade, nailed to a tree, when we understand this, then we have arrived. It is the spirit that quickeneth. The spirit of the liturgy is the thing, one of other-worldliness. We must, in our training to liturgical piety go back to Anthony and from him get the idea from that old hermit's detached questioning, " Tell me, I pray thee, how fares the human race? If new roofs be risen in ancient cities: whose empire is it that sways the world? "

For the majority of us there is not so much a question of knowing what is " training " and what is " liturgical piety ". It is rather a question of practical action arising from our knowledge of what liturgical piety is. In the practical application of what we know of the liturgy we sometimes resemble a certain urchin who, when asked what he had learned that day in kindergarten, answered, " Our Lord and sumpin' else." In an accommodated sense we should know what that sumpin' else is, what it means. Unless in the spiritual sense it is a question in our minds whether to lead the life of Christ or the life of our own cozy selves.

We all know that the Mass is a continuation of Calvary, but whether or not we say Mass or assist at it accordingly, is " sumpin' else ". The basis of liturgical piety is deeper than simply a class in how to use an approved prayer book. The Mass must be understood in the light of Scholastic philosophy, dogmatic, moral, and ascetic theologies. The Mass is the unbloody sacrifice of the Cross. In the Mass there is, therefore, a question of blood. Shall we remember merely the rubrics attendant upon consecrating wine into Blood? Or shall we follow, for example, this practical train of thought?—that much blood was spilled in the garden of Gethsemane, at the whipping-post in the praetorium, in the prison house, on the Via Dolorosa, and on Calvary. Blood flowed from the heart-broken Christ even after His death on the cross. Heaven was reopened to us by the passion and death of the white and ruddy Victim. The price of his Blood is infinite.

Tireless cycles of time may wheel their steady course, but the merits of Christ fill every century and will continue to do so

until God folds up His story book of time and begins for all His loved ones an ever-beginning eternity. But who will take the Blood of Christ in every age and pour it out on God's children? This must be done as St. Paul says, " We must make up what is wanting to the passion of Christ." The bishops and priests of the Church must see to it that the merits of Christ are applied to the faithful. What is wanting to the passion of Christ? Is it not of infinite worth? It is of infinite worth, but its application to the souls of men is not automatic with His passion and death. Effort must be expended to apply the merits of Christ to men. Christ has gained for us the price of heaven. He has given us the means to reach His kingdom, but He will not use the means for us: we must use them ourselves. As St. Augustine says, " Although God created us without our help, He will not save us without our help." To know the liturgy is fine: to have the spirit of it finer; for it is the spirit that quickeneth.

If we had witnessed the bruised and exhausted Christ dripping blood and love from His wooden throne outside Jerusalem one Friday afternoon, we would not have so much need of prayer manuals and classes in liturgy to explain the value of the Mass. If we had assisted at the Holy Sacrifice said over the body of a martyred close relative or friend, lately recovered from the Coliseum, then the eloquence of liturgical writers were folly. To know what a winepress is, is one thing; to have trod the winepress alone is another. There is a great mass of commendable liturgical writing, much over three measures of meal, but a quickening spirit must be hid in it until the whole is leavened. To read the gospel with good pronunciation and enunciation is one thing: to read the gospel with the sense that one's heart and lips have been cleansed with the burning coal of the prophet Isaias is another. To realize that the genuflexions during Mass are prescribed not so much as a bit of reverent calisthenics, but rather because the Person we are honoring thus is our first beginning and last end. To realize this is to have the spirit of liturgical piety. A diligent pursuance of matters liturgical in Wapelhorst, Martinucci, Van der Stappen, Ojetti, Fortescue, in ecclesiastical periodicals is devoutly to be wished. An everyday exemplification of what is read, however, is more devoutly to be wished.

Training to liturgical piety comprises the Divine Office, the recitation of which, according to our spirit, makes it simply the *onus diei* or in addition a *bonus fidei.* Whether or not we have the true spirit in reciting it can be judged by determining to what extent *labialiter* overshadows *attente ac devote.* To know that *spreto cubili* in the first stanza of the hymn for Monday at Matins, " Per Annum, Pars Hiemalis," is an ablative absolute, is one thing, but to actually " spurn our bed " at the appointed hour in the morning is another. When we recite the hymn " Splendor paternae gloriae," do we realize, among other things, we pray that " God may give us strength for manly deeds and the grace to act wisely "? Do we realize that in this same hymn we pray God that " our faith may be as the noon, and that our souls may know no twilight "? To understand the concrete and vivid imagery of Hebraic poetry, for example in Psalm 113, " The sea saw and fled; Jordan was turned back. The mountains skipped like rams and the hills like the lambs of the flock," is one thing: to be convinced of God's power is another. To know that the Seven Great or O Antiphons of Advent are said, one each day at the Magnificat in Vespers from 17-23 December inclusive, and that they are strikingly poetical and replete with Scriptural allusion, is one thing: to realize that Christ is the Key of David, and Scepter of the House of Israel, the King of the Gentiles, yea, and the desire thereof, is another. To have a knowledge of the meter of the Church's hymns and to know that " Crudelis Herodes " for the first Vespers of the feast of the Epiphany is generally attributed to Sedulius, may indicate an interest in one part of the Breviary, but it does not necessarily make one realize, according to the third stanza of this hymn, that Christ " by washing us, took away our sins which He Himself had not committed ". In training to liturgical piety it is the spirit that quickeneth. It is worthy of praise that a man know that Pope Leo XIII wrote a hymn for Matins, feast of the Holy Family, and that the meter is sapphic and adonic, but to realize the significance of the words of Christ, " May perspiration moisten My limbs, before they become wet with My Blood poured forth," that is more worthy.

Training to liturgical piety there must be. This is not only laudable but necessary. The scope of our liturgy is very wide and so could well be spaced through the years of a seminarian's

training. In the preparatory seminary, during the philosophy course, and in the theological seminary regular fifty minutes classes could be held on Mondays, Wednesdays, and Fridays, or on Tuesdays, Thursdays, and Saturdays with credit given and required. Those aspects of the liturgy that do not import or visualize such tremendous theology, such as the meaning of bells, candles, processions, vestments, etc. could be studied in the preparatory seminary. As a practical result of a class in liturgy there would be a living altar or servers' society, the name of whose president any member could recollect after a reasonable time spent in gnawing of finger nails and digging of scalp. The more meaningful portion of the liturgy could be taken up later in one's course. The whole field of liturgy could be gone over in each seminary, but from different points of view, that is, historical, esthetic, and theological, the latter subdividing into moral, dogmatic and ascetic. During one's philosophical course the liturgy of Holy Week and that attendant upon the greater feasts of the Church could be studied. In the theological seminary the subjects to be studied especially would be, as they usually are, the *missa privata, missa cantata,* and *missa solemnis,* and the liturgy prescribed for the administration of the sacraments. A required class in studying and explaining the minor and major orders also might be added.

Training to liturgical piety may be afforded with exhaustive outlines and beautifully planned programs, but it will not live without an understanding spirit. Our liturgy is alive and inspiring when observed with respect and devotion, but our liturgy without devotion is now pagan, now fantastic, now meaningless, now monotonous, now everlasting. As St. James says, "Faith without works is dead". Knowledge of the liturgy without the normal resultant piety flowing therefrom is also dead.

To answer the question. "What *is* this spirit of liturgical piety?" is outside our province. It belongs to another kingdom. And thus it was in the beginning, is now, and ever shall be, world without end. "If any man shall say to you: Lo, here is Christ, or there: do not believe him. If they shall say to you: Behold He is in the desert, go ye not out: Behold he is in the closets, believe it not." For, "Lo, the kingdom of God is within you." Thence comes the power or virtue that makes

liturgical prescriptions, rules, and rubrics glow red, makes the letter live. For it is, according to St. Paul, the spirit that quickeneth.

MAURICE S. RIGLEY, C.S.C.

Notre Dame, Indiana.

"SUMMI REGIS COR AVETO."

To the Editor, THE ECCLESIASTICAL REVIEW.

Rummaging through some of my old-time papers, I came upon a letter written to me by Father Heuser, founder of THE ECCLESIASTICAL REVIEW, who had asked me to translate into English verse the poem *Summi Regis Cor Aveto* for a purpose which is explained in his letter—a purpose which, so far as I am aware, he never accomplished. His letter follows:

Nov. 14, 1920

Dear Monsignor Henry,

I cannot tell you how exquisitely beautiful your translation of the *Summi Regis Cor* strikes me to be. Of the unction it conveys I can only judge by the emotions which its reading called forth in me. I would not want any better rendering in English, and am heartily glad I followed the inspiration to ask you to make the translation.

As I have not yet written anything in connexion with the theme which the original suggested I cannot at this moment say when or how the translation will be published. But I shall hold it in the meanwhile as a treasure which makes me more eager than before to develop the thoughts on the medieval devotion to the Sacred Heart and on the work of mystics like Bl. Herman whom Baptism gave me for a patron.

With many sincere thanks for your goodness in putting heart and mind into your translation and sending it so promptly, I am

Faithfully yours in J. C.,

H. J. HEUSER.

It should go without saying that I do not take to heart the most kindly expressions in the above-quoted letter—expressions no doubt sincerely uttered, but withal coming from an old friend who appreciated too highly the promptness with which I answered his request. Nevertheless, in this Month of the Sacred Heart, your readers may be willing to tolerate the publication of my translation, which I accordingly enclose.

It is also needless for me to add that the original Latin poem forms only one (" Ad Cor ") of the sections of St. Bernard's *Rhythmica Oratio* (" Ad unum quodlibet membrum Christi patientis et a cruce pendentis ") as given in Daniel's *Thesaurus Hymnologicus* (Vol. IV., pp. 224-228), the " Ad Cor " appearing in pp. 227-228. My translation reverses the rhythmic, but retains the stanzaic, form of the original Latin.

SUMMI REGIS COR AVETO

1.

Hail, Heart of Jesus, King Supreme!
All hail, my happy song's Great Theme!
I long Thy beauty to possess,
Yet wonder that Thy Holiness
Should bide my sinful breath.
How great the Love that conquered Thee—
And yet how great the Pain must be
That God should habit as a slave
And be as one of us, to save
Mankind from endless death!

2.

Lo, Death, anhungered, could not bear
The Heart of God Himself to spare,
But gnawed a pathway to the Cell
(Wherein the Life of life doth dwell)
With bitter, envious tooth!
O Heart of God, broken for me
Upon the Cross of Calvary,
Be this my prayer, my sole desire:
That my poor heart, at length afire,
May love in deed and truth.

3.

Pierce, dearest Lord, with fiery dart
The inmost fibres of my heart:
Oh, let me feel the quivering wound
Of answering love each soul hath found
That once embraceth Thee!
The happy Lance that pierced Thy Side

Hath opened fountains that abide
To wash my soul of every sin,
To cleanse without, to heal within,
To make me whole and free.

4.

Ope like a rose, O Heart most Fair,
And let me breathe Thy fragrance rare:
Bind mine to Thee, and let it prove
The deepest pangs and joys of love:
Who loves can suffer nought!
Although he knows the rugged way,
His flying feet he cannot stay;
To love he placeth bound nor mete;
A thousand deaths to him are sweet
Whom Love at last hath caught.

5.

" Live, live, O Love! " In ecstasy
" Live, live, O Love! " alone I cry:
Come close and closer to my heart;
Embrace me, never to depart;
Be mine forevermore:
In Thy love only let me live,
To slumber ne'er a moment give:
Whether I pray or sing or weep,
Let me perpetual vigil keep
And love Thee and adore!

6.

O Heart of Jesus, Blood-red Rose,
Ope wide Thy petals to disclose
The outer grace, the inner bloom,
And let me breathe the rich perfume
That steals my sense away.
Great Lover, draw my heart to Thee;
Spurn not my sinful misery,
But let me find my sweetest rest
Within the chamber of Thy Breast,
There to recline foraye.

7.

Thither I fly, there shall I stay
To be Thy comrade night and day;
There shall I learn to know Thy will,
Of that blest Fount to drink my fill,
And know Thee as Thou art.
Even on earth my joy to be—
Wholly I give myself to Thee:
Forbid me not to enter in—
Thou cam'st on earth my love to win,
Supremely loving Heart!

H. T. HENRY.

Washington, D. C.

COOPERATION VERSUS CAPITALISM

Recent developments in the field of coöperation are encouraging. There is unmistakable evidence of a healthy growing interest in it on the part of ever-increasing numbers. This can only be noted with favor by those who appreciate the essential values of the coöperative system and its favorable contrast with capitalism or other economic systems. Fundamentally, coöperation is a Christian mode of industry. Rightly established, its main principles are in striking harmony with Christian principles. It creates an environment that fosters the practice of such essential Christian virtues as justice and charity. It provides certain natural incentives to Christian living. The same cannot be said, most assuredly not in equal measure, of our prevailing capitalism. Nor can it be said of such alternatives of capitalism as Socialism, Communism, or Fascism. Even the briefest analysis of these different systems would show this. However, as the title of this article indicates, attention here will chiefly be given to capitalism, since it is the system which is still in the saddle in this country, or which is still at least more or less precariously holding on.

Fundamentally, individualistic capitalism, with its cutthroat competition and insatiable drive for profit, is selfish, unsocial. Coöperation, on the other hand, with its non-competitive

methods and its subordination of the profit motive, is essentially social, altruistic. Capitalism emphasizes self-gain; coöperation places stress upon the common good. Capitalism creates a situation that makes the observance of the moral law, the practice of virtue and religion, abnormally difficult. Coöperation begets an environment or set of circumstances that is favorable to Christian practice.

Under its economic aspect, liberalistic capitalism is simply based on the law of the jungle, the survival of the fittest—or, shall we say, of the financially strongest, and in not a few instances, of the least conscientious. It accepts the dictum, "Everyone for himself, and let the devil take the hindmost." Its motto is, "Grab, grab all you can." It stimulates such primitive drives as greed, gluttony, craving for power. The profit drive is of its very essence. Capitalism carries on mass production, and stimulates mass consumption—only too frequently artificially—for one purpose, for the sake of profit. And when its profit has been made, it turns it into more capital, to be used, in turn, for the making of still more and more profit. The human factor is given scant attention. The idea of distributing the goods that the Creator has given us, according to the best interests of his creatures, enters little into the picture.

It can only be expected that under such a system much social harm will result. It makes, as a matter of fact, for an atomistic, a fragmentary, an individualistic society. It tends to divide, to separate, to set at variance the individuals and groups who compose society. And where economic life is divisive, other phases of life are only too likely to be separative too. Little basis is provided for a sound community life, for a peaceful and orderly society, little basis for a genuine functioning of a true brotherhood of man. So, too, under such a system is there little basis for a practical recognition of the fatherhood of God, and scant encouragement is given the practice of virtue and religion. While the few powerful ones are feverishly working to concentrate everything in their hands, the many are driven to such extremes to get enough to keep body and soul together that it becomes abnormally difficult for them to give due attention to matters religious, to "seek first the Kingdom of God and His justice". More specifically with regard to the moral law, some

of the leaders of capitalism even maintain that economic laws must function entirely outside the field of the moral law, that one cannot mix business with religion. They maintain that the sum-total consideration is how much one makes, and that how one makes it is quite beside the point.

The coöperative system is different. It subordinates the profit motive, looking in reasonable measure to service, to the human element, to the common good. The motto, "Each for all and all for each," applies in reasonable measure in its case. While, under capitalism, earnings, for instance, go to owners in proportion to the amount of their investment—a fact which whets the appetite for more and more profit, and not infrequently leads to methods of pyramiding profits that are both unseemly and unjust—under coöperation, earnings go to the owners by way of returns on a fixed rate of interest and of patronage dividends, neither of which unduly simulates the profit hunger. Paying a fixed rate of interest, as is the practice in the coöperative system, has the effect of keeping the stock from going above par. Consequently there is no temptation to water stock or declare dividends, no drive to gamble and speculate, to engage in any of the other reprehensible manipulations of high finance. In other words, the profit hunger is not stimulated. Similarly, paying patronage dividends has good results. Since buyers and sellers in a coöperative are one and the same, there is no reason to bid up prices, no temptation to overreach, no urge to make short weight, to adulterate or overcharge. In the final analysis members of a coöperative pay cost price for their goods. While the prices actually charged them are the prevailing prices, the difference between the cost price and the price paid is definitely considered an overcharge and is eventually refunded to the member-buyers in the form of patronage dividends. The reason for charging the prevailing prices in the first instance is to avoid disastrous price wars with competitors.

Such a system reacts beneficially upon society. It emphasizes mutuality, the common good. It tends to remove mutual distrust and individual selfishness. Where there are coöperative economic interests, it is not a far cry to harmonious recreational and other interests. It suggests the words of St. Paul, "Being

many, we are one bond, one body." It provides an inviting opportunity for the fulfilment of the command, " Bear ye one another's burdens and so shall ye fulfil the law of Christ."

Other very important differences between coöperation and our present individualistic capitalism that are deserving of attention relate to ownership and control of management. Capitalism makes for centralization of property and of control of management. Coöperation works in the opposite direction. It makes for a diffusion of ownership and for democratic control. The latter in turn makes possible a reasonable measure of self-help on the part of the individual. Under coöperation, capital is secured through the sale of small shares, usually five or ten dollars each, a situation that makes it possible for the average individual to become a part owner in the enterprise. As soon as an individual owns one share he becomes a full-fledged member of the coöperative and every share-holder or member, no matter how few or how many his shares, has a right to one vote in the common enterprise. This implies democratic management. It means that ownership of property again connotes control of the use of property. That is something ownership did from time immemorial, but has not been doing under modern large-scale capitalism. Under the latter, control has practically been separated from ownership. It is hardly a secret that, through such devices as non-voting stock and the wide distribution of small numbers of shares which cannot be voted because of distance of travel, the great majority of share-holders are denied effective voice in the management of the enterprise in which they have invested their funds. Control is exerted by the few. And that control may be, and often is, despotic, or anything but democratic.

It is also a matter of no mean consideration that the coöperative system avoids the autocratic methods of governments, with their destruction of natural or constitutional rights. It recognizes no less the folly of excessive recourse to government than the foolhardiness of complacent subjection to liberalistic capitalism. It rejects alike the excesses and injustices of individualism and the coercive measures and tyrannies of Communism, Fascism, or Socialism. Self-help and mutual help are important characteristics of coöperation. It represents the

democratic way of pulling oneself out of trouble. It gives the average citizen the opportunity to function as a conscious agent, to have something to say about the shaping of his own economic life and welfare. It gives him a voice in the direction of affairs, thereby begetting in him a feeling of self-respect, of self-reliance, a sense of healthy responsibility. While the individual is first of all the gainer by this, it cannot but eventually redound also to the good of society.

While in the foregoing considerations the writer has had consumers' coöperatives mainly in mind, what has been said really applies also in substance to other types of coöperatives. These also definitely aim to put service above profit. The credit coöperative known as the credit union, for instance, reflects in its principles and practices the Christian view that the dignity and worth of a human being is superior to that of money. It teaches the virtue of thrift and discountenances greed. It emphasizes both self-help and mutual help. It trains the member in solidarity, that characteristic so essential to a wholesome social order and so contrary to the excessive individualism that has wrought so much social and economic havoc among us. Much the same could be said of producers' coöperatives and marketing coöperatives. Fundamentally they are all in harmony with the Christian ethic.

In spite of all that has been said in the foregoing, however, it would not do to leave the impression that coöperatives are fool-proof, that disastrous mistakes cannot be made. It would not do to convey the notion that injustices cannot creep in, or that they will automatically lead to a society that is in accord with the common good. However, this may be claimed: that, while liberalistic capitalism begets a situation that militates against the observance of the Christian law in the field of industry and commerce, and as a result, also in other fields or relations, the coöperative system creates an environment that is favorable to the observance of the Christian law. The individual, however, remains, with his very natural and human drives toward such unsocial vices as pride, avarice, gluttony, and lust for power, and unless these are effectively controlled, neither the coöperatives themselves nor the society in which they function will prove satisfactory and successful. Coöper-

atives cannot rise higher than the motives, the characters, the actions of the people who compose them. And what these motives and characters and actions will be will ultimately have to depend on something more than the system itself can offer. It will have to depend on the influence of supernatural religion. It will have to depend on the true conception of man's duties to God and to his neighbor. The religious aspect of coöperatives, as indeed of all life, is a most vital and important one.

The Church has definitely recognized the advantages of coöperation. Catholic champions of the cause of the people both here and abroad have not only spoken in favor of the coöperative system, but have also worked for its advancement. The statement on the subject by our American Episcopate, embodied in an official document issued by them after the world war, has rather frequently been adverted to of recent years. It reads in part: " More important and more effective than any government regulation of prices would be the establishment of coöperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal of our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. . . ."

Not a few statesmen, too, have voiced their approval of coöperatives. Former Presidents Coolidge and Harding spoke favorably of them, and President Franklin D. Roosevelt showed his approval, among other ways, by sending abroad a committee to inquire into and report on the coöperatives of Europe. Recently George D. Aiken, Governor of Vermont, became the fourth Governor to recognize publicly the importance of coöperatives for the development of economic security and social progress when he endorsed the organization of marketing and consumer coöperatives in the *Ohio Farm Bureau News*. Governors Herbert Lehman of New York, Philip LaFollette of Wisconsin and Elmer Benson of Minnesota had previously endorsed consumer coöperatives.

Particularly promising is the present practical growth of interest in the coöperative movement in schools. The State of Wisconsin, for instance, has established courses on coöperation in all public institutions teaching economics, as a result of the growth of coöperation in that State. Private as well as public schools are showing an interest. A special course in coöperatives, for instance, has been inaugurated in the new School of Social Sciences of the Catholic University of America. But there is room for much further interest in the schools and for vastly more activity in the field. In view of the promises held out by the coöperative movement, and of its striking harmony with the Christian ethic, one can only hope that this desired growth will come about with reasonable rapidity.

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STIPEND FOR "MISSA BINATA".

The Sacred Congregation of the Council [1] has issued two resolutions in regard to the stipend of *missa binata.*

The first question proposed is in regard to the pastor who must celebrate a second Mass in his own church on feast-days because of certain obligations resulting from wills. The assumption seems to be that these are founded Masses that give a definite amount above the diocesan stipend. Should an Apostolic indult be granted before the pastor may take part of this amount for his own trouble? The second question concerns the *missa binata* where the regular stipend is sent to the curia for the support of the seminary, while the pastor retains the amount over and above the diocesan stipend.

Following the statement of the points to be considered, the Sacred Congregation of the Council makes several observations. In the first place, the ancient practice of the Church has been to forbid a stipend for the second Mass on a feast day, except on Christmas Day. Documents from Gratian to the Code are cited in support of this practice, that a stipend for a second Mass cannot be taken without an Apostolic indult. Moreover, the Sacred Congregation of the Council does not feel that an Apostolic indult should be granted. The reason advanced is

[1] 13 November, 1937 *A.A.S.*, vol. XXX, pp. 101-103.

that the pastor is obliged by his office to provide for the spiritual needs of his parish. Hence if one Mass is not sufficient on a feast day, the pastor is obliged to offer a second Mass. The Congregation maintains that in this case there is no extrinsic title by reason of work or inconvenience by which a priest binating may receive some compensation. Especially would this be true if the compensation is to come from founded Masses, for these obligations, like all other *pia legata,* must be administered scrupulously.

The Congregation adds that the bishop, because of some extraordinary circumstance, can allow a pastor compensation from another source. It is admitted, too, that even without an Apostolic indult the pastor can receive some emolument for a second Mass if the testator so permitted.

In regard to the second point, the question raised is whether a diocesan regulation may be made whereby the diocesan stipend for the second Mass would be sent to the curia, while the pastor retained the amount above this stipend. This presupposes that an Apostolic indult has already been obtained in the diocese whereby a priest can receive a stipend for a second Mass. The Congregation maintains that such a diocesan regulation would be contrary to the common law. The canon cited is no. 840 § 1. It refers to manual Masses where it is stated that the entire stipend must be given when the Mass is said by a priest other than the one who received the intention. Therefore, if by Apostolic indult a stipend may be received for the second Mass and the stipend is to be given to the curia for the support of the seminary, the entire stipend must be surrendered. Hence the bishop may not indiscriminately, in synod or out of synod, determine that only the diocesan stipend need be given to the curia. Suitable exception is made if the amount in excess of the diocesan stipend is given to the priest for personal considerations. The founded Mass is not considered in this second point.

After these observations the Sacred Congregation of the Council formally proposes these two questions:

(1) Is it expedient to grant an Apostolic indult that a pastor binating in his own church may receive some compensation *ex reditibus legatorum?*

(2) Can a diocesan regulation, whereby priests binating may remit merely the diocesan stipend to the curia, be sustained?

The Cardinals of the Congregation answer: "No, it is not expedient," to the first question; "No," to the second question.

These resolutions were approved and confirmed by the Pope in an audience, 18 November, 1937.

ONE CONDITION NECESSARY FOR THE ERECTION OF STATIONS OF THE CROSS.

Heretofore, besides due authorization, several conditions were prescribed for the erection of the Way of the Cross, in such a manner that failure to fulfil any of them resulted in invalidity.[1] But unfortunately one or other of these prescriptions were at times omitted, perhaps more through oversight than for any other reason. Nevertheless such neglect entailed the invalidity of the erection of the Way of the Cross with the result that it was not enriched with the indulgences granted for that pious devotion.[2]

To obviate this undesirable consequence of these numerous conditions the Sacred Penitentiary recently issued a decree *Iamdiu ac saepe,* 12 March, 1938,[3] in virtue of which henceforth only one condition is required for the valid erection of the Way of the Cross, namely that the priest who blesses and erects the Stations enjoy the necessary faculty.

Those who have this faculty are:

1. All cardinals, in virtue of canon 239 § 1 n. 6; and they can erect the stations with a simple blessing without using the form prescribed in the Roman Ritual.

2. All bishops, both residential and titular, in virtue of canon 349 § 1 n. 1; but they must use the form prescribed in the

[1] M. Sleutjes—B. Kurtscheid, *Instructio de Stationibus S. Viae Crucis deque Crucifixis Viae Crucis,* (5 ed., Ad Claras Aquas: Collegium S. Bonaventurae, 1927), n. 40-46.

[2] Sleutjes—Kurtscheid, loc cit. In order to correct such invalid erections of the Way of the Cross the Minister General of the Franciscans was wont to seek every few years a sanation of all invalid erections of the Way of the Cross. Thus recently 16 June 1922, 22 August 1927, 22 October 1932; *Acta O.F.M.,* XLI (1922), 216; XLVI (1927), 334-335; LI (1932), 316. Cf. Sleutjes-Kurtscheid, *op cit.,* n. 8.

[3] *A.A.S.,* XXX (1938), 111-112. It is printed in this issue of THE ECCLESIASTICAL REVIEW, p. 548.

Roman Ritual, Appendix, *Benedecitiones Propriae*, 1. *Ritus Erigendi Stationes Viae Crucis*.[4]

3. The right to erect the Way of the Cross is a privilege proper to the Franciscans.[5] In the Order of Friars Minor the faculty to erect Stations belongs by ordinary right to the Minister General, the Ministers Provincial and the local superiors and whoever takes their place in their absence.[6]

4. By delegation the priests of the Order of Friars Minor who are approved for preaching or hearing confessions can be authorized by their respective superiors to erect the Stations.[7]

N. B. Formerly the Minister General of the Friars Minor was empowered also to delegate priests outside the Order.[8]

But the decree of the Sacred Penitentiary of 20 March, 1933,[9] withdrew this power of the Minister General to delegate priests *outside* the Order of Friars Minor.

5. Priests outside the Order of Friars Minor can obtain this faculty only from the Sacred Penitentiary. According to the above-mentioned decree they can obtain this faculty personally by a petition approved by their local ordinary and addressed to the Sacred Penitentiary. Moreover, local ordinaries can obtain a faculty to subdelegate priests to erect the Stations. In subdelegating this faculty or in using the delegated or subdelegated faculty it is necessary to observe the clauses contained in the papal rescript. Usually, for instance, the rescript did not

[4] This is a personal privilege which bishops can use anywhere. However, as a personal privilege bishops cannot delegate it to priests either habitually (S. Penitentiary, 18 July, 1919—*A.A.S.*, XI [1919], 332) or for an individual case (S. Penitentiary, 10 November, 1926, 1—*A.A.S.*, XVIII [1926], 500); and the second answer of this latter reply declared that the vicar general (if he is not a bishop) does not enjoy this faculty.

[5] I. e., the Order of Friars Minor. The Capuchins obtained from Pius IX, 5 March 1874, a privilege in virtue of which their Minister General and Ministers can either personally or through their local superiors erect the Stations in their own churches and oratories, attaching to them the usual indulgences to be gained not only by those religious, but also by all the faithful. Cf. Sleutjes-Kurtscheid, *op. cit.*, n. 24.

[6] Sleutjes-Kurtscheid, *op. cit.*, n. 11.

[7] Sleutjes-Kurtscheid, *op. cit.*, n. 13.

[8] Sleutjes-Kurtscheid, *op. cit.*, n. 13, a.

[9] *A.A.S.*, XXV (1933), 170-171. ECCLESIASTICAL REVIEW, LXXXVIII (1933), 618-619. See also "Revocation of Certain Faculties and Indults Concerning Indulgences", ECCLESIASTICAL REVIEW, LXXXVIII (1933), 621-622; "Faculties Acquired Before 1 April [1933] Not Revoked", ECCLESIASTICAL REVIEW, LXXXIX (1934), 182. The date of this decree is given as "12 Martii 1933" in the decree now under discussion: this is undoubtedly a printer's error.

permit the use of the faculty in a place[10] where the Friars Minor have a house. It is not unlikely that the concessions which the Sacred Penitentiary makes in the future will retain that restriction. If the rescript contains such a clause, the faculty cannot validly be used in such a place.[11]

N. B. In the personal privilege granted to cardinals and bishops there is no such restriction; they can therefore validly and lawfully erect the Stations even in a place where the Friars Minor have a canonically erected house.

All those who are duly authorized to erect the Way of the Cross either in virtue of their office or by reason of delegation, including bishops, must employ the form prescribed in the Roman Ritual referred to above. The only exception to this rule is in favor of cardinals who in virtue of the privilege granted in canon 239 § 1 n. 6, can bless them with a single sign of the cross.

It is no longer required for the validity of the erection of the Way of Cross that the several documents formerly prescribed for validity be drawn up. It is nevertheless proper, as the present decree expressly states, that the permission of the local ordinary be obtained, especially when there is question of erecting the Stations in an exempt place.

Moreover, for permanent proof that the Stations were canonically erected it will be well, as was formerly prescribed, to commit to writing with mention of place, and date over seal and signature (a) the request of the pastor, etc., to have the Way of the Cross erected in his church, etc.; (b) the approval of the local ordinary; (c) the delegation if one is not authorized by law to erect the Way of the Cross; (d) the fact that the Way of the Cross was canonically erected. Usually all four of these documents were printed in blank on one sheet and two copies prepared; one to be preserved in the diocesan archives,

[10] "1. An per loca, in quibus Ordo Min. Observ. S. Francisci Assisiensis non existit, intelligendum sit in casu civitas, oppidum, pagus cum respectivis suburbiis, sive locis eis adjacentibus? Ad. 1: Affirmative."—S. C. Indulg., 14 December, 1857—*Decr. Auth.*, n. 382. The distinction of the "Observ." which with three other families formerly existed within the Order of Friars Minor was suppressed by Leo XIII, const. "*Felicitate quadam*", 4 October, 1897—*Acta Sanctae Sedis*, XXX (1897-1898), 225-233.

[11] S. C. Indulg., 14 Decembris, 1857, ad 4—*Decr. Auth.*, n. 382. Cf. Beringer *Die Ablässe*, (15 ed., Paderborn, Schöningh, 1921), I, n. 696; Sleutjes-Kurtscheid, *op. cit.*, n. 20.

the other in the archives of the church or oratory in which the Stations were erected. This practice might be profitably continued.

Finally, the recent decree of the Sacred Penitentiary convalidates any and all erections of the Way of the Cross that may have been invalid for any reason whatsoever, so that henceforth these Stations too are enriched with the indulgences of the Way of the Cross.

The Indulgence of the Way of the Cross.

This latest decree of the Sacred Penitentiary regarding the faculties for erecting the Way of the Cross refers also to the indulgences granted to those making the Way of the Cross. Formerly they were all those indulgences that could be gained by actually visiting the Stations of the Cross at Jerusalem. But unfortunately the original papal documents had been lost and it was not possible to determine what those indulgences were. While the Church would not revoke those concessions which had been legitimately obtained, nevertheless, No. IX of the "Monita necessaria ad recte ordinandum devotum exercitium Viae Crucis," which the Congregation of Indulgences issued at the order of Clement XI, 3 April, 1731,[12] forbade the publication of any list of those indulgences. This unsatisfactory situation with all its doubts was removed by the decree of the Sacred Penitentiary *Pium Viae Crucis exercitium*, 20 October, 1931,[13] which abolished all former grants of indulgences for the Way of the Cross and issued entirely new ones. The same decree also extended the same indulgences to all those legitimately using a crucifix enriched with the indulgences of the Way of the Cross, with a very exceptional concession in favor of those more grievously sick.[14] In both decrees (20 October 1931, and 12 March 1938) the effort of Pius XI to clear up obscure points and difficulties concerning indulgences

[12] Sleutjes-Kurtscheid, *op. cit.*, n. 7.

[13] *A.A.S.*, XXIII (1931), 522-523; Ecclesiastical Review, LXXXVI (1932), 282-284. "The New Indulgences for the Way of the Cross", p. 285-287. Cf. also "Another Crucifix with 'Toties Quoties' Indulgence", Ecclesiastical Review, XCVIII (1938), 169-173.

[14] See preceding footnote. In this connexion it is well to remember that the concession made in favor of the sick, 25 March 1931, (*A.A.S.*, XXIII [1931], 167), is superseded by the even more generous one contained in the above-mentioned decree of 20 October, 1931.

as well as to extend greater concessions, especially in favor of the sick, reveals itself once more to the joy and gratitude of the faithful.

SACERDOTAL SALESMANSHIP.

The Assistant Evil.

The other day I heard an old-timer counsel another old-timer, " Don't take an assistant, he will poison your last days." In substantiation of this advice, he quoted from the opening paragraph of *My New Curate*: " A curate will break your heart in six weeks."

The general attitude of pastors is not that they do not want assistants. But the impression with many seems to be that assistants are a necessary evil. Why should this idea prevail? Why should a younger priest not be looked upon as a most welcome helpmate, as a good companion, as a man of the same heart and mind? At least the priestly spirit, the same interests, the same objective should call for that attitude.

When a man is desperately rowing upstream with a few leaks in his boat, he should be only too happy, if assistance is sent to him, to help him row and try to stop the leaks. What parish is there where the pastor is not pulling his oars, forcing his way upstream, against all the adverse currents of modern civilization? What parish is there in which the pastor is not getting grey worrying over the defections of faith amongst his flock, being at a loss what to do, how to interest and hold his people? He should be happy to have half a dozen assistants, if the parish could afford it. In these modern times we barely scratch the surface of what really should be done. That holds good in practically every parish and is understood that way, if we know our work and realize our deficiencies.

I once heard the narration of a Persian parable, entitled " The Plowman ". It ran something like this. A farmer was cultivating his field with a mule and an ox hitched to his plow. The ox pulled one way and the mule the other. The plowman struggled along with his team the best way he could, for they were the only working beasts he had. He sowed his seed. In the summer he looked at the crop which was expected to furnish

his family with the necessities of life. He wept bitterly as he discovered that, due to the irregularities of the furrows, some of the seed had fallen in hollow low spots filled with water and had rotted. Others had landed on dry high spots and had withered for lack of moisture.

Figure God, the Plowman, looking at some parishes.

A good assistant should be a daily benediction and a blessing to any pastor. A good assistant? They are all good—else they would not be ordained. Some are spoiled afterward by pastors. There are various ways of doing that.

Most assistants are young, enthusiastic, full of zeal and ideals. They will soon find out that their theory has to be blended with experience. There is often danger of discouragement unless the pastor takes the trouble of solicitously guiding the young man. There are some assistants who think that they know more than their pastor. In many cases that may be true, so far as " book learning " is concerned. However, it would be well for them to remember that the lessons learned in the " University of Hard Knocks " are still valuable even in these days of Ph.D.'s and D.D.'s, and they well might try to profit by the pastor's experience. As for the pastor himself, he should never show resentment at the superior book-knowledge of his curate. He should consider it an asset.

Much happiness, a greater satisfaction and more efficiency, can be created if the pastor, after giving directions and explaining his ideas, will ask the assistant to take charge of some definite work for which he is best fitted and tell him that he expects great things of him. That will perk up any normal assistant and make him do his best to " deliver the goods ".

It is hard to see why an assistant should be treated like an office-boy or a flunky. Some are not even allowed to take Mass stipends and enter the names in the book. An assistant is a partner: he is a priest and, as such, should be admitted to every parish detail, books included. He is the first one with whom parish problems should be discussed, because he should be the most valuable in solving them.

And why should a pastor feel jealous? If he treats his assistant well, that assistant will love him. Now, what harm can come from anyone who loves us? The greater the popularity

of a fine assistant, the more good will be accomplished—so why be disturbed and begrudge God what is His due?

The best policy is to start with an assistant upon the basis that he is a gentleman, a priest like ourselves. Let him use his initiative. Guide him, confide in him. Assistants, remember that your association with your pastor can make or break you.

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CERTAIN FEASTS OF OUR LADY.

Qu. 1. When do the feasts of Our Lady of the Blessed Sacrament and Our Lady of the Sacred Heart come in our calendar? In case no dates have been designated by the Church for these feasts, would the pastor of a church dedicated to the Blessed Virgin under either of these titles celebrate, as titular feast of the parish, Corpus Christi, or the feast of the Sacred Heart, as the case may be, or 15 August on which date, I believe, are included all feasts of the Blessed Virgin not otherwise assigned to a particular day?

2. When do we celebrate the titular feast of a church dedicated to the Immaculate Heart of Mary? In the missal among the Masses *pro aliquibus locis*, I find a Mass of the Immaculate Heart of Mary, Refuge of Sinners, assigned to the week before the last Sunday after Epiphany. This feast, however, so far as this country is concerned, seems to be restricted to the province of St. Louis. There is a feast, however, of the Most Pure Heart of Mary, assigned to the Saturday after the octave of Corpus Christi.

3. On what date is the feast of Our Lady of Perpetual Help? In one missal I find this feast assigned to the Sunday preceeding 24 June; in another missal this feast is assigned to 27 June.

Resp. If a church is dedicated to the Blessed Virgin Mary under a certain title, as the Presentation, Visitation, Immaculate Conception, etc., and such a feast has a proper in the Roman missal or breviary, the feast and date so assigned are used in celebrating the titular of the church. If a church is dedicated to the Blessed Virgin Mary without special title or to her under a title not contained in the Masses or Offices of the missal or breviary, or Roman Martyrology, the Sacred Congregation of Rites specifies that the titular of such church is to be celebrated on the feast of the Assumption, 15 August.

Hence, the titular feast of the churches mentioned in the above question are to be celebrated on the feast of the Assumption.

2. Van der Stappen, in *Sacra Liturgia,* vol. II, Q. 42, states that for the use of the Masses found in the Appendix of the Roman missal approved for certain places, an apostolic indult is always necessary. Therefore, the titular feast of a church dedicated to the Blessed Virgin Mary under a title not found in that part of the Roman missal approved for the universal church, would be the feast of the Assumption, 15 August, unless an apostolic indult has been obtained, either for the particular church, or the entire diocese, or a religious congregation, etc.

3. In the new Roman missal, the Mass of Our Lady of Perpetual Help is given under date of 27 June in that section containing Masses approved for certain places.

THE FALL OF ADAM.

To the Editor, THE ECCLESIASTICAL REVIEW:

In the number for May Father Dahmus says (p. 473): "If others have explained the fall of Adam in this same manner I have no knowledge of it." His explanation is very similar to, if not identical with, that given by Milton in *Paradise Lost,* Book IX. See especially lines 908-916 and 952-959.

EDWIN RYAN.

CONTINUING MASS AFTER COLLAPSE OF CELEBRANT.

Qu. May I submit the following question for solution?

On Good Friday an excited man runs into a church where there are solemn services with deacon and subdeacon, and announces that the parish priest in a nearby town has collapsed at the altar during services. Without thinking much about it, the subdeacon takes off his vestments and hurries to the little country town. En route he ponders the question, should he finish the services. After all, the Mass of the Presanctified is not a real Mass. But, on the other hand, there seems to be a rather close connexion between the Mass of the Presanctified and the Mass on Holy Thursday, a sort of a moral union. Should the instructions in the missal on interrupted Masses be applied; or should the presanctified Host be carried to a repository in the sacristy? Arriving in the town, he finds the parish priest stretched out in the

rectory unable to finish. The congregation is still waiting in church. The Sister Superior comes and announces that the parish priest collapsed just as he was preparing to go to the repository and withdraw the Sacred Host and carry it to the altar for the Mass of the Presanctified. Everybody takes it for granted that the priest should continue from where the pastor left off.

What was to be done?

Suppose the priest was not fasting?

Resp. In the circumstances as described there is no reason to question the way in which the case is to be solved. Any function should be continued by another, if the priest who begins it is incapacitated. There is an obligation of so doing, if, during the sacrifice of the Mass, the priest between the Consecration and the Communion is for any reason unable to continue. This obligation is founded upon theological principles arising from the Sacrifice itself and not merely upon liturgical rules. While there is undoubtedly a connexion between the Mass of Holy Thursday and the Mass of Good Friday, it is unlikely that such a union would make it obligatory to continue the ceremony. Such an obligation of course might arise *per accidens* on account of scandal.

The question whether or not the same thing could be done if the priest is not fasting, is a more difficult one. The cause excusing from the law of fast arising from the necessity of completing the sacrifice is not applicable here. However, the same reasons which would permit a priest to start Mass when not fasting, or to continue when another priest is incapacitated before the Consecration, could be applied here. Thus, to avoid grave public scandal it would be licit. However, mere liturgical laws are of less importance than the law regarding the eucharistic fast. Furthermore, the danger of scandal cannot be presumed in this case quite so readily as on Sunday, when much of that danger arises from the fact that many people are likely to transgress culpably the obligation of hearing Mass. This danger is not verified in the present case, since there is no such obligation on Good Friday. In practice however it seems there would still be sufficient reason for a prudent fear of scandal which would justify the continuation of the ceremony even though the priest is not fasting.

WHEN SUPERSTITION IS A SIN.

Qu. I can see how superstition is a sin when it takes from God the honor that is due Him alone—when it attributes to a creature a perfection that is due to God. I see how superstition is a sin when it, in any way, has anything to do with the devil. However, I do not see how superstition is a sin when it implies merely attributing to a creature a power or perfection that it does not possess (supposing that no perfection that is due to God alone is given to a creature and there is no dealing with the evil spirits), e. g. believing that killing a cat can cause bad luck; carrying a rabbit's foot will bring good luck; taking a piece of rope that some one was hanged with and tie it around a sore foot to cure its ailment. I grant that in this kind of superstition there is a suspicion that perhaps there is recourse being made to the evil spirits. I ask, aside from probability of dealing with evil spirits, how is this type of superstition a sin against the first Commandment?

J. A. N.

Resp. The practices cited in this query are usually classed under the head of *vana observantia* or *superstitiosa observantia,* which is defined as: "A superstition that ascribes to certain things effects for which they have no natural or communicated power." [1] Our correspondent assumes that these practices are sometimes carried on without any conscious invocation of evil spirits. Probably that is the case in the great majority of such instances. There is probably no explicit attribution of supernatural or preternatural power to these actions or objects, nor much if any advertence to the logical implications of assuming, for example, that "carrying a rabbit's foot will bring good luck".

Nevertheless, if these "vain observances" are performed with a deliberate belief that the good or bad result will follow as an effect follows an adequate cause, the performer does *implicitly* attribute to them power that belongs to God alone, or to evil spirits under the Divine permission. Otherwise, he is acting irrationally. He cannot honestly believe that these inanimate causes will of themselves produce the effects hoped for. Therefore, the objective situation is that he is detracting from the honor due to God and committing a sin against the first Commandment. If there is no formal sin, the reason will be that the performer does not advert to the meaning of what he is

[1] McHugh and Callan.

doing. Probably this happens in a great majority of such situations; consequently the sin against the first Commandment will not be more than venial.

EXTERNAL SOLEMNITY OF FEAST OF SAINTS PETER AND PAUL.

Qu. The feast of Saints Peter and Paul, according to the Ordo, is transferred to the Sunday following, as far as the external celebration is concerned. In an abbey church there is the obligation of a conventual Mass. One Mass, then, must be said according to the rubrics for the Sunday and another according to the rubrics for the transferred feast. What of the other Masses?

Resp. In the United States the external solemnity of the feast of Saints Peter and Paul is celebrated on the Sunday following the feast by a solemn votive Mass (*cantata*). If the titular of the church is Saints Peter and Paul, another Mass (*lecta*) of the feast is also permitted. All other Masses are of the Sunday or of an occurring feast of the first or second class.

If two Masses are chanted in a church or chapel, one is of the day (Sunday or feast) and the other of Saints Peter and Paul. In the second, no commemoration is made of the Sunday or other feast; nor is the gospel of the day read at the end of Mass. In all other Masses said in the church, a commemoration is made of Saints Peter and Paul and the last gospel will likewise be in memory of the Apostles taken from the Mass of the octave day (4 July).

PRIEST COMMUNICATING HIMSELF OUTSIDE MASS.

Qu. In a small out-of-town hospital where there are no services during the last three days of Holy Week, the sisters and nurses receive Holy Communion on Holy Thursday and Holy Saturday in the hospital chapel. May the (sickly) chaplain give Holy Communion to himself, no other priest being available?

Resp. A priest is not permitted to give Holy Communion to himself when it is possible to ask for Holy Communion from another priest. In the absence of another priest, a priest who finds it impossible to say Mass may give himself Holy Communion, even through simple devotion, provided that the faithful are not thereby scandalized.—Cf. *The Eucharist, Law and Practice*, by Canon P. Durieux, trans. by the Rev. Oliver Dolphin (Faribault, Minn., 1926), Part II, Chapter 2, No. 257.

Book Reviews

THE CROSS AND THE CRISIS. By the Right Rev. Monsignor Fulton J. Sheen, Ph.D., D.D., Litt.D., LL.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. xi + 219.

Those who have come to look upon Monsignor Sheen as one of our outstanding American Catholic orators and writers will find their conviction strengthened by this series of ten discourses delivered originally over the Catholic Hour. It is gratifying to know that these vigorous and provocative discussions are finding a more permanent form than the usual pamphlet-rack brochure. *The Cross and the Crisis* represents a definite and authoritative contribution to the general question of Social Justice, with emphasis placed firmly on one phase of a much talked of subject that is too frequently forgotten or positively ignored —the spiritual rejuvenation of men's hearts that must precede and accompany any lasting solution of the day's vexing social problems.

The world at present, Monsignor Sheen tells us, is facing a threefold crisis: a crisis in politics, in economics, and in religion. Representative government is being superseded by dictatorship; finance and industry are being turned to social ends; man's position in the world as a child of God and the possessor of a spiritual nature has been challenged and denied. The particular thesis that the author urges with stirring eloquence and compelling logic is that " the crisis is not so much political and economic as it is moral and religious ". We must reform our political and economic systems; but first we must remake men's hearts. A man's politics and economics are secondary and consequent on his morality. Convince a man of his spiritual nature, make him conscious of his supernatural destiny, and all these other things will be added to him.

On the beautiful parable of the Prodigal Son the author has skilfully hinged a searching and fundamental analysis of the great apostacy of the world from God and from the house of its Father, the Catholic Church. Like the foolish young man, Western civilization at the time of the Reformation approached its Father and demanded its inheritance. The inheritance that the Protestant Reformers asked and received of their Father was the fundamental doctrines of Christianity. Taking these in hand, they went forth, far from the protection and discipline of the Father's house, and began to squander their patrimony in a strange land. Slowly but surely Western civilization wasted its substance in riotous and irresponsible living. The traditional doctrines of the ancient faith were watered down and revised and divested of their supernaturalism to accord with the insistent demands of a critical

and unbelieving age. The inspiration of the Bible, the divinity of Christ, His Resurrection and miracles—all those vital and elementary truths were gradually but certainly modified and robbed of their original value till nothing remained of the doctrinal inheritance but the lifeless, fossilized skeleton that is Modernism.

Having thus wasted its substance, prodigal Western civilization to-day finds itself in the midst of a famine. Disillusionment has taken hold of men's hearts. Freed from the discipline of the Father's house and from the " tyranny of dogma," the world thought to find a paradise, but soon realized that liberty without discipline means self-destruction. In their need many men to-day go like the Prodigal Son and " cleave to one of the citizens of that country "—ally themselves with all sorts of strange doctrines and worldly enterprises. They are satisfied with " the husks of swine; " they are nourished on the insipid social pabulum which Communism holds out to them, and which fills a man's stomach but ignores the portion of him that is spiritual.

If prodigal Western civilization is to recover its lost heritage, it must, like the Prodigal Son, enter into itself; it must examine its conscience if it would know again the security and abundance of the Father's House. Modern man must be brought to realize that he has God and not the world as his final end, that he is a social being with a leading rôle in the great drama of life, with definite duties toward his fellowmen, and finally that this world in which he lives is not something to be sought after for itself, but merely a stepping-stone to his true destiny.

This is the general thesis that Monsignor Sheen defends with lucidity and irrefutable logic in *The Cross and the Crisis*. His style of presentation, his popular figures and telling examples should serve as an inspiration and model for the sacerdotal orator. The author has the rare faculty of taking the simple and eternal truths of the Gospel out of their ancient setting and applying them with startling aptness and effectiveness to the needs of the hour.

THE PRIESTHOOD. By the Most Rev. Wilhelm Stockums, D.D., Auxiliary Bishop of Cologne. Translated by the Rev. Joseph W. Grundner. Herder: St. Louis. 1938. Pp. IX + 241. With Index. $1.75.

From the beginning God has permitted man to assist Him in the sublime work of revelation and redemption. There is nothing that exalts our human nature so much as this fact, that God has permitted man to assist Him. To Moses He assigned the great privilege of promulgating His law; upon the prophets He shed the light of His

infinite intelligence that divine secrets might be revealed to mankind; for the inauguration of the mystery of the Incarnation He chose Mary, and for the work of administering and dispensing the mysteries of God to man He selected men, making them partners with Christ in the business of salvation—a partnership that is to continue and never be dissolved—" Thou art a priest forever ".

Many priests are familiar with Bishop Stockums' earlier volume dealing with vocation to the priesthood and they will welcome his new book on the priesthood. In nine chapters he outlines the sacramental character of this holy office, its purpose and its exalted dignity, drawing copiously from Sacred Scripture and the Fathers. It is a theological treatise that never becomes heavy or wearisome. He shows that the purpose of the priesthood is to bring divine life to man, thus establishing the priest as a mediator or a connecting-link between God and the soul. Since this was the very reason for the life of Christ—that is, to bring divine life to man—there must exist, the scholarly Bishop points out, a close personal relationship between the priest and Christ. His ninth and final chapter is indeed a fitting and brilliant conclusion to his work, treating of the personal sanctification of the priest.

THE LIFE OF JESUS. By the Rev. James F. Cunningham, C.S.P. Our Sunday Visitor Press, Huntington, Indiana. 1938. Pp. 178.

Father Cunningham has gathered together as a short but complete *Life of Jesus* the articles which ran originally in *Our Sunday Visitor*. The matter was at that time designed for study clubs and the same purpose is found in the book. Questions have been added to each chapter which enable the readers to check on what they remember. The work is not intended for scholars but for the average Catholic who is not interested in controversy but who wishes to know his Lord better. The language is simple and often touched with beauty. Numerous pictures have been reproduced and some original drawings inserted. The print is rather fine, which makes for a closely-packed page. The headings, however, enable each section of a chapter to be discussed as a unit.

This zealous Paulist author has succeeded in the task which he set for himself. The book deserves a place in each Catholic home where there is a desire for peaceful reading. He avoids all controversy. He seeks to aid those who already believe but who seek to know also. His comments are sufficient to bring out the background of the texts which are interspersed with his own description. The action flows easily and clearly. A picture remains in the mind of the reader. Often the

language is vivid and sublime, rather than simple. He states, in regard to the discourse after the Last Supper, that " only fragmentary lights of a great illumination remain. Lest these be lost, John gathered and treasured them in the fourth Gospel, for herein the humanity of Christ seems a silhouette lightly traced against the brilliancy of Eternal Day; these teachings encircle the Master with the aureole of divinity " (p. 143).

Since the book is intended for study clubs, it would have gained in value through the insertion of an index. Some texts or subjects often come up for discussion. The twenty-seven chapter headings are not sufficient to enable the reader to find a special topic. Other minor defects which might be mentioned are: the unqualified statement that the disciples did not accompany Jesus to Judea when our Lord had His encounter with Nicodemus (p. 33); while the Sermon on the Mount is a moral code, it should not likewise be classed as the " completest expression of Christian doctrine " (p. 48); when he speaks of summer torrents and canyons on the West of the Lake he is slightly out of scene (p. 51); conservative writers do not refer to seventy parables, but place the number closer to thirty (p. 60); and " bleak hills " do not square exactly with the month of April and John's reference to " much grass in the place " for the multiplication of the loaves (p. 68). In a few places such as these mentioned the author is rather free and too imaginative. This was probably due to his desire to make the scene live for his readers. Usually he is conservative. He follows Fouard throughout, and in an acknowledgment advises those " who wish to investigate more critically the life and times of Jesus Christ " to go to Fouard. Here it would have been well to mention some of the more recent lives, such as that by Willam, which without going into controversy has advanced much beyond Fouard.

MARY, THE MOTHER OF JESUS. By the Rev. Franz Michel Willam. Translated by the Rev. Frederic Eckhoff. St. Louis. Herder. 1938. Pp. viii + 352.

It is refreshing to find this intimate history of the Blessed Virgin coming from Germany where certain governmental agents are trying to restore to broken plinths the hideous and mythical Wodins and Thors. Great credit is due Father Eckhoff for his discovery and translation of Father Willam's book, because the task of a translator is a difficult one.

For the increase and preservation of solid and, at the same time, filial devotion to the Mother of God, it will not be enough to recite prescribed prayers or adopt certain exterior practices of devotion; but principally through selective reading and meditation will the heart

derive nourishment and the mind light. To strengthen the bond of affection between us and our heavenly Mother we should study the mysteries of her life, her greatness, her holiness, and understand her personal relationship with each soul that Her Son has redeemed.

Franz Michel Willam's book is not a treatise on the development and evolution of devotion to the Mother of God, but rather a history of the times in which she lived, and thus we behold her moving about as clearly as we visualize her Divine Son in the Gospels.

From years of residence and research in the country of Mary the author is able to include in his narrative many interesting details that will please the scholar and the general reader. The author takes us into the home and describes the respective positions of the members of the family; the religious education, the food and even the hairdress of the women. There were vain souls in Mary's day who "placed small vials of aromatic balm in their shoes so that the air might be perfumed at each step, and some wore thick cork soles to add to their height." And the author comments: "she lived in a world which was not so different from our own as we would first imagine". An interesting sidelight is also thrown on the wedding feast and the use and price of wines.

The book has a good index and several clear photographs. It seems strange, however, to this reviewer that the term Immaculate Conception is not mentioned in the book. It is implied in the opening chapter under the heading "Mary as a child". We feel that in a complete history of this kind a portion at least of the Bull *Ineffabilis Deus* should be stated, in view of the fact that the writer devotes space in the closing chapter to the mystery of the Assumption.

It is a book that should meet with favor among priests, especially those who have the care of sodalities and are anxious to acquire new and better material for their Marian instructions. It will also edify and benefit the non-Catholic who may be still wondering why we love Mary, the Mother of Jesus.

THE PRAYERS OF THE MISSAL. By C. C. Martindale, S.J. New York: Sheed and Ward. Pp. xxv + 113.

DOES GOD MATTER FOR ME? By C. C. Martindale, S.J. New York: Sheed and Ward. Pp. ix + 238.

The first of these books is the author's second in the series on the prayers of the Missal. Here he renders a translation of the beautiful and inspiring Offertory and Post-Communion prayers which never reach the heart of the man in the pew unless he follows the missal. Father Martindale's little volume embraces the ecclesiastical year and

the major feasts, concluding with the Mass in honor of Christ the King. Under each set of prayers he gives a practical explanation and meditation. The prayers and thoughts contained in the volume might be put to good use by the priest conducting the Holy Hour.

That our faith in God rests upon reason is the spirit in which Father Martindale writes in *Does God Matter For Me?* God gave man reason and He respects the dignity and rights of that gift. Our Blessed Lord never demanded blind faith, and Saint Paul speaks of a *rationable obsequium*. The author does not address himself solely to unbelievers with a view to confounding them but principally to the believer with a view to vindicating faith in God as a rational act. Particularly interesting and touched with good humor is the opening chapter dealing with attitudes of certain minds—" classes of those who seem not to believe in God ". In this age of godlessness Father Martindale's practical little handbook will help to increase the faith of the believer and stimulate the reason of the unbeliever.

PATROLOGIA. Seu Historia Antiquae Litteraturae Ecclesiasticae, Scholarum Usui Accomodata, a Basilio Steidle, O.S.B. St. Louis, Mo., B. Herder Book Co., 1937. Pp. xviii + 294.

The author has set himself the ambitious task of embodying in one handy volume the fruits of the immense labors accomplished during these last decades in the field of patristic literature. This is indeed a difficult undertaking, but on the whole it has been well achieved. It is a work of great compression and will serve well for orientation as to the present status of this study. Throughout, the author has shown much care in stating the questions that are debated, in discriminating assured results from doubtful issues, and indicating where obscurities remain and further researches are needed. A liberal use of abbreviated titles and names has enabled the author to render available an extensive bibliography without thereby increasing the size of the book to any great extent. Besides the literature indicated for the separate chapters, often particular paragraphs are provided with lists that supply the best books and articles on the subject up to a very recent date. The book can therefore be usefully employed not merely as an introductory text book but also as a brief manual by which more advanced students can become familiar with the state of particular questions at the present time.

Owing to his desire for a moderate-sized book the author has ruled out certain questions of a more general character, such as the extent and conditions of the dogmatic authority of the Fathers, the relations of ecclesiastical to contemporary profane literature, and similar topics.

The Latin language is employed as being international. All attempts at rhetorical elaboration are disclaimed. Involved sentences are rare. Statements are positive and couched in a direct and simple style. The aim of great compression sometimes impairs the smoothness of the narrative, but anyone who can read a scholastic text book in Latin will hardly find difficulty with the language.

The scope and extent of treatment follow established lines. After a few introductory paragraphs there follow parts on the first three centuries; next, the golden age stretching from the Council of Nicea (325) to the end of the fifth century; then the last two centuries closing with S. Isidore of Seville in the west and S. John of Damascus in the east. However, historical, hagiographical and liturgical as well as apocryphal writings are treated together in a fourth part. While there is some justification for this change of order, it separates these groups from their natural setting.

A few points may be noted which will be open to dissent: the *Passio Perpetuae et Felicitatis* is credited with probability to Tertullian (pp. 69 & 259), though there is little positive proof; James of Sarug is counted as a monophysite (p. 140); St. Damasus is credited with the authorship of the first three parts of the *Decretum Gelasiani* (p. 149); Rabbula of Edessa is credited with the New Testament of the Peshitta version (p. 139); nothing is said regarding the problems connected with the works of Eusebius of Caesarea on Constantine (p. 103).

THE DISSIDENT EASTERN CHURCHES. By Donald Attwater. Bruce: Milwaukee. Pp. xv + 340.

This authoritative history appears with the revival of interest in the dissident Eastern Churches and the hope of reunion. Mr. Attwater offers in this book—a companion volume to his earlier work *Catholic Eastern Churches*—the fruits of three years of earnest and sympathetic study among the Orientals. He furnishes data concerning the ancient and newer Patriarchates and takes the reader through every Orthodox Church from the " museum " of Saint Sophia to the present establishment in the United States.

The Latin Catholic may know very little about the Orthodox Church that stands in his own neighborhood. He may not know that the original tradition of this church was Petrine; that the cause of the separation from Rome was not so much theological as mundane and sinful. Many regard the dissidents erroneously, states Mr. Attwater, as "sorts of Protestants". These schismatics who centuries ago abandoned the Shepherd have, nevertheless, retained most of the doctrine and have preserved the ancient rituals which they possessed

before the cleavage. In nearly all these schismatic Oriental sects there is no question as to the reality of the priesthood, the Mass and the validity of the Sacraments. "A Catholic is bound to ask to be absolved by and to receive Viaticum from an available dissident Eastern priest if he is dying and no Catholic priest is at hand" (p. 14). The author relates the touching incident of Russian Orthodox chaplains ministering to wounded Japanese Catholic soldiers during the Russo-Japanese conflict. It is well to remember also that the dissident Eastern Churches do not subscribe to that untenable position of the Anglican Church, that is, a claim to be a *branch* of the Catholic Church; on the contrary, clinging tenaciously to the doctrine of the indivisible unity of the Church, they maintain that they alone are the One, Holy, Catholic and Apostolic Church.

The seeds of schism were sown far back in the fourth century. Choked for a while, the bad weeds sprang up through the ambition of Michael Cerularius in the eleventh century. Unable to arrive at any amicable understanding with the Greek Patriarch, the Latin legates placed on the altar of Saint Sophia his excommunication and deposition. The answer of Cerularius was the closure of the great Eastern door to the Pope, and the Holy Father has been standing on their steps ever since.

That reunion is dear to the present Pontiff is manifest from his establishment of the congregation *Pro Ecclesia Orientali.* The Holy See styles the dissidents "Church" not "assemblies," and in her official documents speaks of them as "the Bishops of the Churches of the Eastern Rite who are not in communion with the Apostolic See," never as "Protestants and other non-Catholics".

This book contains a good bibliography and index and—something unusual these days, but very useful for the reader—a glossary. There is a descriptive folder that gives the date of foundation, location, number of communicants, etc., of the various Churches, and sixty-two excellent photographs. Since it is permissible for Catholics to visit a dissident Eastern Church and pray before the Blessed Sacrament and the sacred images, Mr. Attwater, in a brief appended chapter, gives a few general principles that must govern such a visit.

ADDRESSES AND SERMONS by His Excellency the Most Reverend Amleto Giovanni Cicognani. New York: Benziger Brothers. Pp. ix + 348. 1938.

The sixty-seven sermons and addresses delivered by His Excellency, as Apostolic Delegate to the United States, have been gathered by the Rev. Dr. Joseph M. O'Hara, and are here presented in a very attractive format. In his Foreword, Archbishop Mooney calls attention to

the wide range of topics and to the depth and brilliance of the author's scholarship.

The range of topics was only limited by the varied occasions upon which His Excellency was called upon to give addresses. These range from sermons at the consecration of bishops to a few simple words of congratulation at a Catholic marriage. The scholarship is apparent from the masterly way in which the subject is approached as well as in the thought content of the address itself.

Those who have read with pleasure these addresses as they appeared from time to time in the Catholic press will be equally delighted with this book, which brings them together with a few addresses apparently not hitherto published.

The preacher will find in this book much interesting information. A chronological and personal index with a general index adds to the value of the volume.

Book Notes

Theologia Moralis Fundamentalis, by Otto Schilling, presents in adapted and revised form volume I of Schilling's *Lehrbuch der Moraltheologie* which was published in 1928. As a manual of fundamental moral theology it examines the bases of the moral order and explores the claims of morality in a speculative form of approach. In its further study of the violation of the moral order through sin, and its restoration subsequently through grace, the various concomitant social implications receive more than the traditional amount of stress and emphasis. This distinctive feature contributes to a deeper realization of the far-flung imports of the basic law of social justice in the world of to-day. Because of this particular adaptation the forthcoming second volume (on special moral theology), in which the claims of the social moral order are subjected to still closer scrutiny, will be welcomed. (Munich. Max Hueber, 1937. Pp. viii + 416.)

Handy, clearly printed, easily read, with the Latin and German text facing is *Die Psalmen,* by Athanasius Miller, O.S.B. (St. Louis, B. Herder Book Co. Pp. xiii + 536). In an appendix are given the canticles of the Old and New Testament.

The brother as a dog-sled driver, a builder, hunter and trapper, engineer, canoeist are strange chapter headings. More conventional is "The Brother as a True Missionary". The startling occupations, however, go to make up the true missionary brother, and his story is told in *Hidden Apostles, Our Lay Brother Missionaries,* translated by the Rev. Thomas Dawson from the French of the Rev. Pierre Duchaussois, O.M.I. Most priests realize that there is more drama in the story of the missionary than in any other vocation or walk in life. Usually it never comes into sight, and when it does it is very likely to be compressed into a ten-line story in the Propagation of the Faith news. Father Duchaussois knows the life of the missionary from first-hand experience, and tells part of it. The book is interesting and informative, but the translator slips occasionally. (Buffalo, N. Y. Missionary Oblates of Mary Immaculate. 1937. Pp. 222. Price $1.00).

Saints are given the world for a purpose; they are leaders. To-day when men are so intensely devoted to temporal affairs they need to be led back to a more normal state of life—a seasoning of the temporal with a stronger spiritual savour. The spirit and the ideals of the saints must ever permeate the world and its culture. The life of the Little Flower, St. Therese, is a well chosen model, where temporal is blended with spiritual, resulting in sainthood. Otto Knapp has given us a masterly written study of the saint in his little volume *Die heilige Theresia vom Kinde Jesu.* (Herder Book Co., St. Louis. 1937. Pp. 154). The little book is written with conviction.

Father Meyer, whose other popular volumes have won him a host of readers, offers *The Cross of Christ,* treating of the Passion and Death of our Blessed Lord. It includes ten sermons in all.

The finest sermons can be no more than suggestive to others besides the priest who first planned and delivered them. Each priest has his own method and presentation. But if a sermon writer can stimulate the imagination and the reasoning powers and provide a suggestive train of thought he has accomplished all that can be expected of him. Father Meyer has succeeded in this. His many appealing illustrations drawn from Sacred Scripture, from his own personal experience and observation as a missionary and from the lives of the Saints, will attract the listener in the pew, whether he has just made his first Communion or is struggling to make his Easter duty. (Bruce: Milwaukee. Pp. x + 116.)

The religious vows have always been a subject of much discussion. Volumes have been written considering them from the ascetical, moral and historical point of view, but Father D. Thalhammer, S.J., (*Jenseitige Menschen,* B. Herder Book Co., St. Louis, Missouri. 1937.

Pp. viii + 97), discusses them from the viewpoint of pure dogma.

The author himself admits that at times words cannot properly express the profundity of the thought he wishes to convey, and so the subtlety of language that occurs in places must be condoned.

The life of St. John Berchmans is the story of an ideal quest. Just as Sir Galahad, the deathless knight-adventurer of King Arthur's court, sought the Holy Grail, so did St. John Berchmans seek until his soul rested in God. *A Modern Galahad* by the Reverend Albert S. Foley, S.J. (The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. xviii + 241) tells of the romance of sainthood. Berchmans is a virile saint, one who faced the trials of life with an unflinching courage. In him we all have a saint whom we may well imitate in our day.

As chaplain at a large secular university, Dr. John A. O'Brien has undoubtedly met all the stock objections to Catholic doctrine and practice and is familiar with the most modern guises assumed by age-old animosity and misconceptions. His contacts with the students have made him keenly aware of the doubts and difficulties experienced by young Catholics who are frequently called upon to justify and explain the faith that is in them. This experience is reflected in *The Faith of Millions,* and while it is in no sense a complete and exhaustive treatise, it does discuss many questions which are often brought up in these days.

Opening his book with a chapter on The Quest for Religious Truth, he asks the question, Why investigate the Catholic religion? Pointing out that no one who aspires to be truly educated can remain ignorant of the one institution in the world which traces its origin directly back to Jesus Christ, he discusses the fundamental doctrines of Catholicity, private judgment and religious indifferentism. He then asks and answers the questions, Which is Christ's true Church? and Why do intellectuals turn to Rome? The Church as an infallible teacher, the sacraments, with a special section on marriage, indulgences, the Mass and other devotions complete the subject matter of the volume.

For some the book will be rather marred by the author's tendency to digress occasionally "to take a crack" at some custom that doesn't please him. One instance is his observations on "segregation in school". This digression is of no real help to the reader; on the other hand, it does not detract from the real worth of the book. Chaplains of Newman Clubs will find the book helpful, but it must not be supposed that this, or any other book for that matter, can be thrust into the hands of a worried inquirer with the direction, "Read that, and it will explain all your difficulties." No book can take the place of an intelligent explanation by a sympathetic priest. Dr. O'Brien's book, however, can be used to supplement the explanation. (Our Sunday Visitor Press: Huntington, Indiana. Pp. ix + 483).

The latest addition to the growing list of histories of American religious communities is *The Daughters of Dominic on Long Island* by the Rev. Eugene J. Crawford. (New York. Benziger Brothers pp. xxiii + 389). Father Crawford's book tells the history of the American Congregation of the Holy Cross, Sisters of the Third Order of St. Dominic, of the diocese of Brooklyn.

The story begins with the arrival of the four founding sisters on the dock, only to find that the priest delegated to meet them had forgotten all about them. As a result they settled in Brooklyn instead of going to Latrobe, Pa. The pioneer days and the later era of progress in schools, hospitals, orphanages and other charitable institutions provide material for interesting reading. The chapter on the missions in Puerto Rico is especially informative.

The volume is addressed to the average reader rather than to the student of church history. The predominance of the personal element justifies the mention of names and incidents which might otherwise appear useless in a work of this kind. The personal traits of priests and nuns under discussion hold the attention and give a distinctive character to the book. That Father Crawford has done some splendid research and that his book will be looked upon as really valuable by American Catholic historians is evidenced by the lengthy bibliography and the long list of names of those to whom thanks is given for information and assistance.

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THEOLOGICAL AND DEVOTIONAL.

THE PASTOR AND MARRIAGE CASES. (Second Edition, revised). By the Reverend Matthew Ramstein, O.M.C., D.D., J.U.D. Benziger Brothers, New York City. 1938. Pp. xvi + 252. Price, $2.25.

THE GOLDEN BOOK OF EASTERN SAINTS. By Donald Attwater. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1938. Pp. xx + 166. Price, $2.25.

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OUR BLESSED LADY. Sermons by the Reverend C. C. Martindale, S.J. Sheed & Ward, New York City. 1938. Pp. xii + 292. Price, $2.50.

THE LIFE OF JESUS. With an Outline for Study Clubs. By the Reverend James F. Cunningham, C.S.P. Our Sunday Visitor Press, Huntington, Indiana. 1938. Pp. 178. Price, $1.00.

THE SEVEN SACRAMENTS. By the Reverend Francis Connell, C.SS.R., S.T.D. The International Catholic Truth Society, Brooklyn, N. Y. 1938. Pp. 32 each. Price, single copy, 10c.; set of seven pamphlets, 60c. postpaid.

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THE RAINBOW OF SORROW. By the Right Reverend Fulton J. Sheen, Ph.D., D.D., LL.D., Litt.D. P. J. Kenedy & Sons, New York City. 1938. Pp. 110. Price, $1.00.

PRACTICAL MANUAL FOR MARRIAGE CASES. By the Very Reverend William J. Doheny, C.S.C., J.U.D. With a Preface by the Most Reverend Samuel A. Stritch, D.D., Archbishop of Milwaukee. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. xvi + 304. Price, $3.50.

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AT THE FOUNTAIN OF LIVING WATERS. How to Make a Good Meditation. By the Reverend Peter Wachter, O.S.B. Benziger Brothers, New York City. 1938. Pp. 122. Price, $1.25.

OCCASIONAL SERMONS. By the Reverend Vincent Byrne, S.J. Browne & Nolan, Ltd., Dublin, Ireland. 1938. Pp. vii + 309. Price, 5/-

LA CROIX ET L'AUTEL. Le Sacrifice de Jésus et de Son Corps Mystique. By Louis Soubigou. Paris: P. Lethielleux. 1938. Pp. 160. Price 10 fr.

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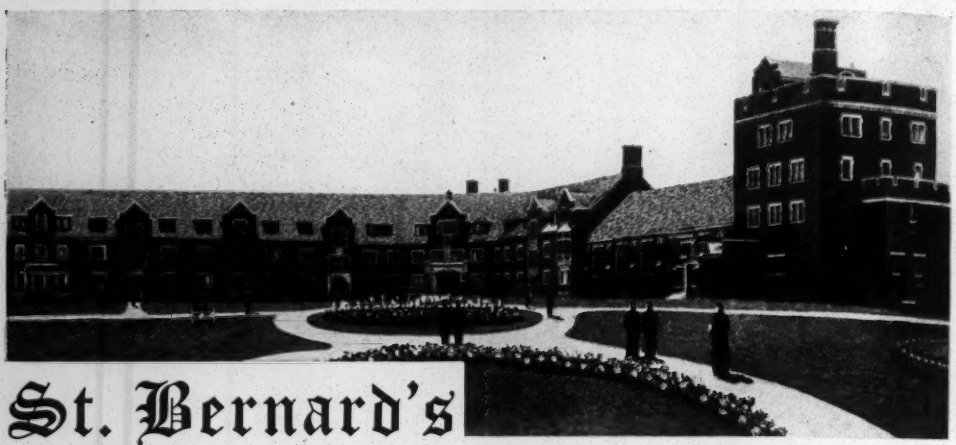

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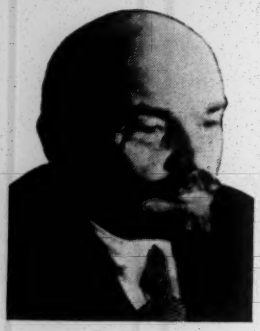

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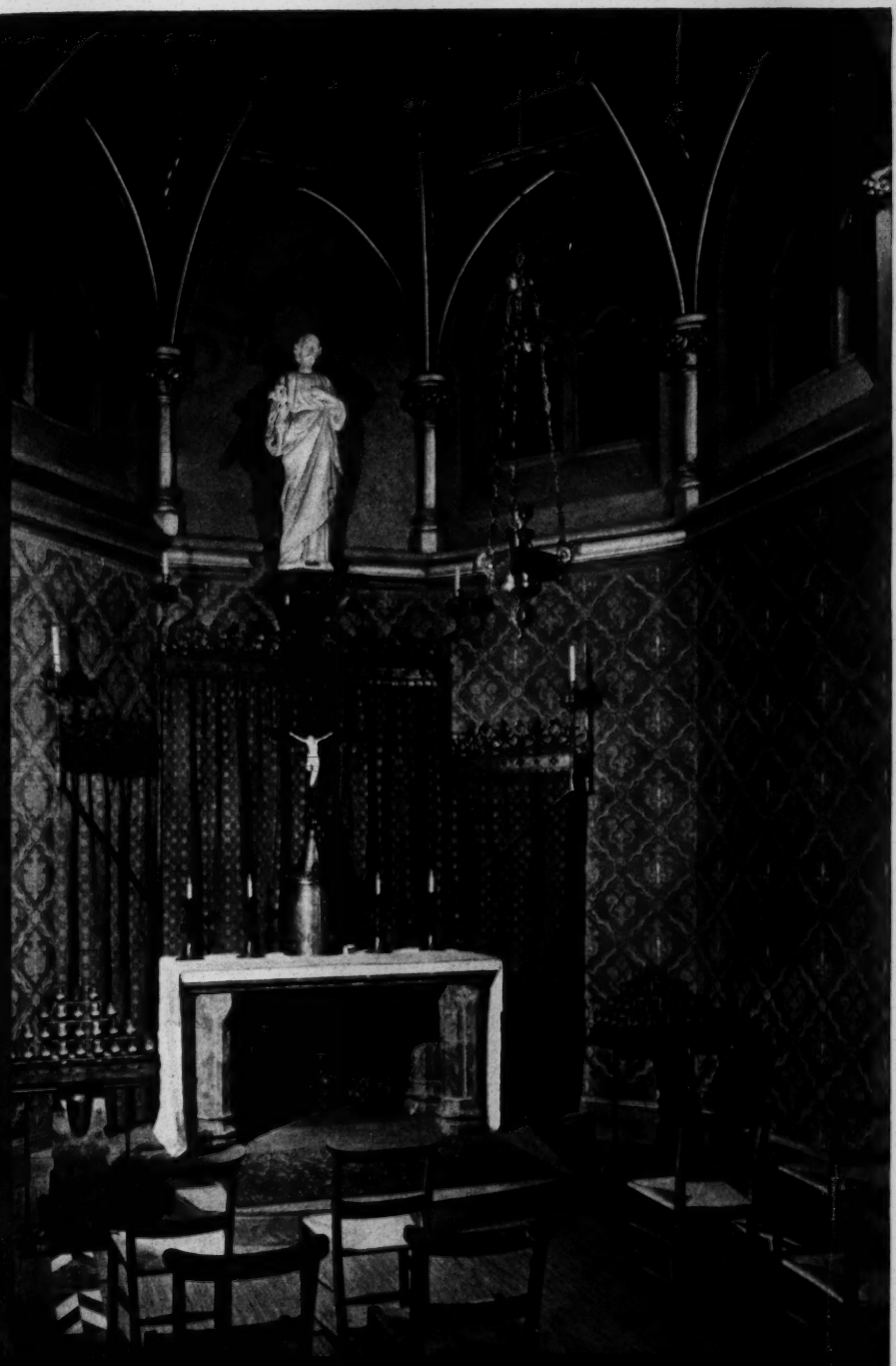

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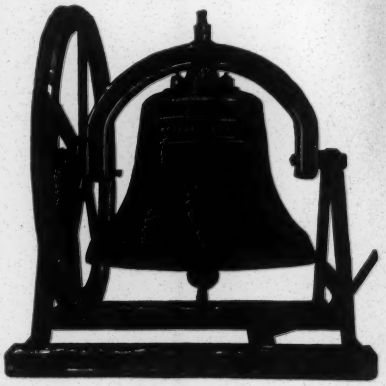

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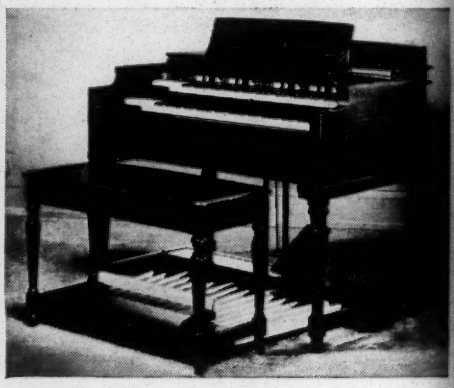

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